MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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The Publisher's Page

Our Aim: 100,000 Subscribers to Missions in 1911

How He Did It

A Pointed Letter from a Busy Pastor

DEAR MISSIONS: Please find herewith a draft for $28.00, for which send MISSIONS to the enclosed list. All of these are new except four.

One point is made emphatic in getting this list. It is personal work that counts. If I had depended upon public announcement and appeal I would have sent in **Six Names** instead of **Fifty-Six.** After so few names came from public appeal I put a copy of the magazine in my pocket and started upon a systematic calling tour. Many very easily gave me their names, but many more gave their names after a thorough presenting of the claims of the magazine. I believe the people will read the magazine with greater interest because of the personal presentation.

It is my purpose now to have each month's issue reviewed in a prayer-meeting in order to get them to read it. [Good!] I purpose, if possible, to have this in every home of our church before the year ends. MISSIONS is an inspiration and cheer that is a household necessity.

Success be yours in your noble work.

DANIEL G. DUNKIN.

Baker, Ore., February 16, 1911.

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Beautiful Easter

Day of the crucified Lord's resurrection;
  Day that the Lord by His triumph hath made;
Day of Redemption's seal of perfection;
  Day of the Crown of His power displayed;
Beautiful Easter; dazzlingly bright;
Sun-Day that filleth all Sundays with light!

He who redeemeth, consoleth, forgiveth;
  Who His own body raised up from the dead,
Holdeth all evil in bondage and liveth,
  Source of all blessing, our Life and our Head.
It is His glory that maketh thee bright,
Sun-Day that filleth all Sundays with light!

Harriet McEwen Kimball.

SOME OF THE FLOCK AT SONSONATE, EL SALVADOR

AN AMERICAN BIBLE SOCIETY COLPORTER ON HIS TRAVELS (see p. 228)

MISSIONS

VOLUME 2 | APRIL, 1911 | NUMBER 4

The Adaptable Church

THE Church of the living God is a living Church, and therefore will adapt itself to environment. While it will not change in essentials, it will adapt itself to changing conditions which **do not affect the essentials,** but which keep it **a living power** in a progressing civilization.

If there is an **unnecessary chasm** between the Church and people outside, the adaptable Church will seek to **bridge the chasm.**

The adaptable Church will be **new** in some respects, but it will be **old** in its **fundamental doctrines.**

It will never get beyond the **doctrine of salvation through faith in Jesus Christ.**

But it can and does lay new emphasis on the further teaching that **salvation through faith** must manifest itself **by works of righteousness** and by **righteous character.**

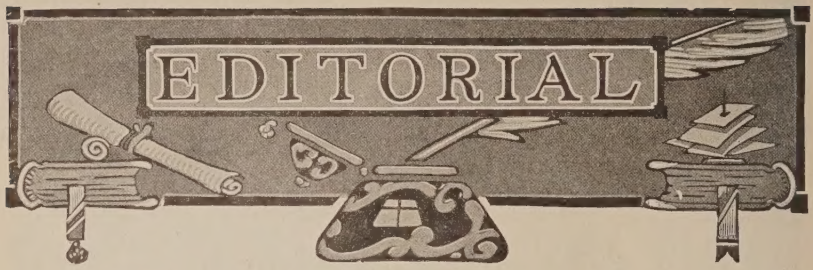
The adaptable Church is **not less spiritual** but **more ethical.**

It is **not less individual** but **more social** — a brotherhood and not a loose collection of atoms.

The adaptable Church is **not less locally alert and aggressive** but **more distinctively and zealously missionary.**

The adaptable Church **modernizes its methods** to square with the wisest methods of the day. In raising money for its benevolences and current expenses alike, it **abandons the spasmodic for the systematic.**

It sets up its standards for **internal development** and **world evangelization.** These standards include: 1. A unified church budget. 2. Weekly giving through the duplex envelope. 3. A missionary committee. 4. Every member a contributor. 5. Ten cents per week per member as the minimun for missions. 6. A missionary educational campaign. 7. Bible study for the whole church. 8. Steady evangelism in the local field.



A Missionary Pastor

THE first essential in a standardized missionary church is a missionary pastor. The pastor is the key to the situation. If he is indifferent to missions the church will be more indifferent. If he is half-interested the church will be perhaps one-third interested. If he is aflame with zeal for missions the church will respond, sometimes unexpectedly and nobly, but will still average a little below his missionary level.

The pastor cannot avoid a heavy responsibility for his leadership in this matter of missions. It rests altogether too much with him to determine what the attitude and spirit and benevolence of the church shall be. When the laymen shall be further developed the pastor will be relieved somewhat of this load. But at present he is the key.

Already there are instances not a few where a non-missionary pastor (a seeming contradiction in terms but unfortunately a fact) has been prodded by his members who have caught the broader and truer view of the work of the church and the claims of the Master. In other instances pastors who were formerly afraid to preach and talk and awaken enthusiasm concerning missions have, by reason of recent movements, taken heart and been surprised and overjoyed at the result of pressing home upon the people their relations to the wider interests of the kingdom of God. The importance of a real, live, aggressive, informed missionary pastor cannot be over-emphasized.

And one point is worth bearing in mind, and is commended to the students in our seminaries: Not only is a missionary pastor essential, but a standardized missionary church will have no other kind.

Ⓜ

The Plague in China

THE reports from China are most distressing. Famine and the plague have filled the land with terror. Dr. Samuel Cochran, an American engaged in relief work, says that a million people will probably die before the first crop is harvested, and this crop will be scanty because the people have no strength to plow and no animals remaining to do the work. The Chinese direct their efforts to the control of the plague along the railways and frontiers. Modern sanitation has had great effect where it has been introduced, but few of the doctors among the Chinese and Russians are familiar with the modern methods. Medical authorities say that such an epidemic as the present one, which is entirely pneumonic, has not visited the world since the Middle Ages. So far America and Japan are the only countries that have contributed to aid the sufferers. The assistance is totally inadequate. It is estimated that two million persons are subsisting on roots and grasses.

In this dark time the heroism and devotion of the missionaries shine out conspicuously, both in the relief work and the medical. They are in many places the distributors of relief, and expose their lives constantly in the discharge of their painful duties. A press report says that at Sha-Yang, for example, in Hupeh Province, twenty-one persons were trampled to death in a rush of starving Chinese for food which the missionaries were attempting to distribute. Their lives were in peril in the fierce struggle of those mad from hunger. The missionaries tell of tragic occurrences and a daily death rate that is appalling. The Chinese come to know the true character of the foreign missionaries in times like these. The best way to contribute relief funds is through the missionary societies, not through special newspaper funds.

Ⓜ

"Missions" and the Budget

THE two go together. They are strong allies. Every Baptist needs them both—the Budget for expression, MISSIONS for information and stimulation. MISSIONS contains the information needed regarding plans, methods and policies of apportionment and Budget. It answers the questions that have been raised and explains why modifications have been proposed. It shows why the annual Budget campaign should begin in April, the first month of the fiscal year of the societies, instead of letting the matter go by default for the first third or half of the year. It tells all readers what Baptists are for, what good Baptists are doing, and by what new methods they are effectively promoting the chief causes of their existence.

MISSIONS puts this information in a manner that attracts business men. Its "set up" of missions appeals to their good judgment and business sense. They are among its most interested readers, and their good word is increasing its circulation. If MISSIONS had a hundred thousand subscribers, that would mean at least two hundred thousand readers. And *that* surely would lead to the carrying of our annual Budget campaigns to successful issues with needed advance to meet new conditions.

The readers of MISSIONS are the givers. Non-subscribers are the non-givers both in the giving and non-giving churches. Wherever MISSIONS is introduced, a club meaning five subscribers as a minimum, an efficient lever for the raising of the Budget is soon effectively prying at the hearts, consciences and purses of the church members. Add to this the prayers and tact of the pastor and a few of his best men and the thing is done. Missionary readers will be missionary members, and a missionary church is always a living evangel in its own community, and from there on to the ends of the earth.

Ⓜ

Justice to Japan

THE Senate has ratified the treaty made by our government with Japan, to the great joy of the latter nation and the gratification of the best people of our own land. Japan is now placed on the same basis as other nations, and the restrictions upon the immigration of her people are removed from the treaty. This does not mean that our government will not restrict Japanese immigration by such provisions as may be deemed wise, and to this Japan agrees. But it does mean that we shall not insult a friendly nation by treaty discriminations implying inferiority and undesirability. It also makes it difficult for Congressman Hobson to exert further injurious influence by his rabid war talk.

The effects of such unwarranted assertions as have been made by him and others in regard to Japan's feeling have been most baneful in Japan, as

Missionary Briggs made clear in a forcible address before the Boston Social Union recently. He gave the results of his own close acquaintance with the Japanese people in all parts of Japan, and declared that the war statements were absolutely without foundation and as wicked as anything that could possibly be invented. Many Japanese were deceived, owing to the official positions of some of the American fomenters of strife. But the new treaty will make it possible to counteract all such influences, and will make the work of our missionaries easier. This country, indeed, owes much to them for the high opinion of America held by the Japanese; and happily the Japanese recognize the good that has come to their land through the teaching and example of the Christian missionaries. It is all the more satisfactory that the United States should be the first nation to treat with Japan upon the favored nation basis. President Taft has in this rendered good service all around.

A Guidepost, not a Goal

THAT is an idea to fix firmly in the mind. Apportionment is a guidepost, not a goal. The guidepost points the way to the goal. He who stops at the guidepost will not reach the goal. The guidepost is exceedingly important and useful as a guidepost; it would be a great misfortune to mistake it for the destination.

Apportionment in our missionary nomenclature indicates the minimum from the churches which will enable the Baptists to carry on at present pace their missionary work, and that only by strictest economy and paring at every practicable point.

This, of course, is not the missionary goal which the Baptists would like to establish and acknowledge before the world.

If the apportionment for 1911–12 is a million and a half, the goal for the year ought to be at least two millions, in order to make any advance and respond to the most urgent of the needs that call on every side.

Let it not be supposed that full duty is done when the apportionment is met. Keep the distinction clear between a pointer and the point. Do not forget that the guidepost is only on the way to the goal, and that the apportionment is a missionary guidepost, not the Master's goal.

Seeking Trouble

THE German chancellor has warned the Vatican that persistence in issuing decrees affecting Germany without previous consultation with the government would lead to retaliation. The immediate cause of controversy is the papal requirement that theological professors must take an anti-modernist oath. The chancellor announced that teachers taking such an oath would not be permitted in future to teach history or German in the middle schools, and the government would also consider the matter of oath-taking when filling other state posts. He said further that if the Vatican continued to ignore the representations of the Prussian Minister at the Holy See, the abolition of the legation might be involved. If the Vatican is bent on destroying the friction of a papal court and legations it is pursuing the right course.

In our own country there is another manifestation of effort at priest control in the matter of the schools. In Cincinnati an order has been issued by the archbishop that parents who send their children to other than the parish schools shall not receive absolution from the priests. How the Catholic parents accustomed to the liberty of the United States will treat this pronounced usurpation on the part of the ecclesiastics remains to be seen. In the past such

pronouncements have been so widely disregarded as to show their futility. But apparently all along the line the Roman Catholic authorities are feeling out to see how far they can go. The more rigidly the lines are drawn, the sooner they will snap in this peculiar climate.

Ⓜ

About the Banquet Idea

EVERY cause has its critic, and the Layman's Banquet has no reason to escape common lot. The Movement will, doubtless, be ready to "meet to eat" no more when a better method to accomplish the desired end is presented. Meanwhile be sure there is a psychological magnet in the banquet idea.

Here are two testimonies from sources that have weight with Baptists. At least, they used to have, when names counted.

Dr. Wayland said: "There is a great deal of religion in a good cup of tea." Dr. Wayland usually knew what he was talking about, and he was as highly regarded for his good sense as for his sterling character.

Dr. Robinson, also of Brown University, said: "One of the essential elements of all friendship is gastric juice." And President Robinson was never noted for overflow of fellowship.

A third testimony comes from one of the most successful working Social Unions in the country: "We always have a splendid supper and good speeches afterwards. There is wisdom in having the supper first."

If you feel critical of the idea, go to one of the Laymen's Banquets and observe carefully. You will see how the sitting together at table, the informal fellowship, the sense of solidarity, prepares the way for what is to come. And our word for it, you will find yourself as congenial and happy and interested as the men around you. The Laymen's Banquet is an institution, based on sound principles, and it does the business.

Ⓜ

Reaching the Men

SINCE the beginning of the Laymen's campaign Secretary Stackhouse has already had the chance of seeing and speaking to more than twelve thousand of our Baptist laymen. In the week ending March 4, at banquets held chiefly in New York State, he faced over sixteen hundred men. It is safe to say that not a man of the entire twelve thousand has failed to receive some impression, and certainly every one knows something definite about missions and the Baptist objective in missions. If that were all, the result would mean much for the future. But that is far from all. In scores of known instances, men of influence and means have been led to see the missionary function of the church and their personal relations to the evangelization of the world in entirely new light. Where before they were in the way, now they are opening new ways and eager to make up for lost time. Young men are developing leadership and many a layman is for the first time tasting the joys of responsibility and active service.

The Baptist Laymen's Movement is young, but it has made a splendid start. It is reaching the men.

Ⓜ

The Pink Slip

If you find a pink slip in your magazine, it means that you are near the expiration of your subscription, and that we are desirous to receive your renewal and remittance promptly, so that there may be no loss of a number. The postal law allows us to insert the slip in the form of a bill and not merely a notice. This will explain the form and take off any apparent abruptness in sending what seems a bill for an indebtedness not yet incurred. Renew through your club agent, if you are in a club.

Note and Comment

THIS number of MISSIONS is devoted distinctively to furthering the Apportionment and Budget plans for the year just now beginning. It will be a great thing if the churches can be induced to begin giving in the first month of the fiscal year, and the matter is laid before our readers in various forms. Not that there is lack of other features, however. Field Secretary Barnes opens up a new enterprise in Central America in a most interesting way; Missionary Brock shows how the caste and non-caste children can be brought together in Christian schools in India; Dr. Spalding lets us see something of a quarter century's service as a district secretary; the Laymen's Movement gets an unusual setting forth, such as its effective campaign deserves; all the departments are full to overflowing. Yet the articles unused greatly exceed in number those given. Do not miss the May number, nor allow your subscription to expire.

¶ In the May number of MISSIONS we shall set forth the striking features of the great city where the Baptist meetings are to be held, a city that takes us back to the foundation days of the Republic, and that has a notable present as well as a notable history. Make your plans now to go to Philadelphia in June, but look out for the next number of the magazine. It will tell you just the things you wish to know in advance of going.

¶ "Baptist Day," observed throughout the world on Sunday, June 25—that is an inspiring idea of the World Alliance executive committee. To take an offering and give it for our Baptist work in eastern Europe is an equally good idea. Now is the strategic time for us in Russia and other portions of Europe. Do not fail to send to the committee at 1701 Chestnut Street, Philadelphia, for a copy of the program specially prepared for the day. More than that, do not fail to observe the day.

¶ Our papers have been discussing the names of various eminent Baptists for president of the Baptist World Alliance, among them Dr. MacArthur, Dr. Hatcher of Virginia, and President Mullins of Louisville Seminary. Some have claimed that the South is entitled to this position, although the reason is not clear. Certainly, as pastor for forty years of a great metropolitan church, as preacher, traveler, author and lecturer, as an accomplished parliamentarian and cultured Christian gentleman, the American Baptists have no more widely known or fitting representative than Dr. MacArthur. He gets our unpurchasable and unsolicited advance vote.

¶ There is a church in Pennsylvania, and a large one, which proposes to have a copy of MISSIONS in every home. It should be no surprise to add that this church sustains a work among foreign-speaking peoples, and also gives largely towards the work in other lands.

¶ By the time this number reaches our readers the year's record of offerings will have been made up. If any reader, realizing that it is too late for any change, should feel dissatisfied with the amount given for the great cause of missions, let this be a reminder that the new fiscal year begins the moment the old fiscal year closes, and that there will never be a better time to add that unmade or inadequate offering of 1910–11 to the new one for 1911–12, and forward the total to the proper church officer.

¶ We think it was Horace Bushnell who said that some married couples were sewed together and some only basted. In the light of the present divorce statistics the

"basted" couples seem to be increasing at most disastrous rate. Bushnell's remark might also be applied to the pastoral relation as well as the matrimonial. The divorce rate there too is pitifully high. Short pastorates mean shrinkage of power.

¶ In introducing Josiah Jones and his experiences to our readers the editor does not feel that he is breaking the general rule regarding the printing of poetry, because he does not regard this as reaching up to that distinction. It is colloquial rhyme, which affords a medium for putting some things that could not be so effectively put in the ordinary way of prose. Josiah, by the way, is typical of a certain class of church members, and the case is not wholly one of fiction. We wish the conversion were as common as the original character.

¶ A secretarial council has been organized composed of the men in the various denominations who have immediate responsibility for the development of missionary interest and work among men, together with representatives of the interdenominational Laymen's Missionary Movement. The object is to prevent duplication of effort, and to make the denominational movements harmonious with the general organization. This is a wise step. The Laymen's Missionary Movement has now reached the broad basis of missionary inspiration, and with all the forces working in unison of plan and purpose there ought to be large results of good.

¶ We are in the whirl of Movements, and it is fortunate that they are of such a character that we can welcome them. The Men and Religion Forward Movement proposes to link all the other movements together and make a comprehensive effort to evangelize the men and boys in our communities who are now out of touch with the churches, or at least not in them. The Christian Associations, Laymen's Missionary Movement, Men's Brotherhoods and Young People's Missionary Movement are all enlisted in this effort, and an extensive campaign, similar in sweep to the Laymen's Campaign of last year, will begin in September.

¶ How rapidly the current phrases get fitted into speech. A minister recently described himself to a circle of friends as the insurgent pastor of a stand-pat church. There is a volume in a sentence. It describes the missionary situation in too many churches. But occasionally it is the church that is the missionary insurgent, and the pastor that is the stand-patter.

¶ The transportation committee of the Northern Baptist Convention has appointed Mr. H. V. Meyer, manager of the Boston Branch of the American Baptist Publication Society, transportation leader for New England. His address is 16 Ashburton Place, Boston, Mass. There ought to be half a dozen special New England trains for Philadelphia this year.

¶ The central West owed much in the generation now closing, so far as Baptist development is concerned, to two men, Dr. Justin A. Smith, editor, and Edward Goodman, part proprietor, of the *Standard*. They came together upon the paper in 1853, in the days when the Baptist work was largely pioneer in what was then the real West, while now it is only central. They devoted their lives to the upbuilding of the kingdom of God through the denomination in whose principles they believed with unshakable conviction. To their wise councils and superb qualities of mind and heart it was due that vexatious problems were peaceably solved. Dr. Smith passed away many years ago; Mr. Goodman, in the closing days of February, at an advanced age. He was of singularly lovable character, and not only struggled heroically to maintain a paper worthy of the denomination, but served in many capacities of trust and honor. He was long treasurer of the Morgan Park Theological Seminary, and a deacon and ardent supporter of the First Baptist Church, which he saw build and rebuild and remove and rebuild again. Probably no Baptist in the great West was more beloved, and his influence will long abide.

A Word About Renewals

Remember that the date to which your subscription is paid is indicated on the wrapper. Those whose subscriptions have expired will aid us greatly if they will renew promptly through their club agents, or directly to "Missions," if single subscribers, thus saving us the necessity of sending out notice.

DR. BARNES ON THE STEAMSHIP

A GROUP OF THE NATIVES

A Neglected Neighbor

By Field Secretary L. C. Barnes, D.D.

THE HOME MISSION SOCIETY BEGINS WORK IN THE REPUBLIC OF EL SALVADOR—REMARKABLE OPENING AND PROVIDENTIAL PREPARATION OF WORKERS

A TYPE

AFTER thorough investigation of the needs and our obligation to meet them the Board of Managers of the American Baptist Home Mission Society has voted to begin work in that part of its field, "North America," which is the most densely populated Republic on earth, El Salvador.

The Field Secretary of the Society, feeling in duty bound to gain some just conception of the whole field which the fathers had defined in the constitution of the Society, after reading everything available on the subject, was convinced that the southern part of North America is not only quite as unknown to most of us as many parts of Asia and Africa, but also equally needy.

1. It is in the center of the most destitute portion of our territory.

In the matter of the preaching of the Gospel, Central America is the most destitute portion of North America. In recent years the Guinnesses of London, President Clark of the United Society of Christian Endeavor, Robert Speer of the Presbyterian Foreign Mission Board and others have called emphatic attention to the desperate spiritual needs of Latin America. Robert Speer insists that in vital particulars South America is much more needy than China. Central America is, if possible, in still greater need. A gentleman, for many years in personal charge of immense English business enterprises in India, then in South America, and afterwards in Central America, declares that the last is the most needy region in the world. The six republics of Central America have twice the population of our thirteen colonies at the time of the Declaration of Independence.

At the north end of the region the Presbyterians have two men at work in Guatemala. At the south end the Home Mission Board of the Southern Baptist Convention has three men at work in Panama (Canal Zone). For the four countries between little systematic work is being done except by the American Bible Society and by the

British and Foreign Bible Society. They each have one responsible and able Anglo-Saxon agent in charge. Their native colporters have carried the Gospel story in a simple way, and have sold Scriptures throughout Central America. But it is not counted the work of these Bible Societies to organize churches.

Some twenty years ago a group of earnest men in Texas became alive to the needs of Central America. Having appealed in vain to certain mission boards to undertake the work, they organized among themselves the Central American Mission. It is undenominational. It pays no salaries on the field or for superintendence. Whoever is inclined to go in their name does so, and they send him whatever may be put into their hands for that purpose. There are now in the four central republics one man and three women holding a nominal relation with the Central American Mission. There are also three independent missionaries. On the Mosquito Coast of Nicaragua the Moravians have long had work among the Indians. El

ARTILLERY BARRACKS, NORTH AVENUE

Salvador is in some respects the key to the situation. It is centrally located. It is the smallest of the republics in area, but is the most populous, and one

THE CATHEDRAL OF SAN SALVADOR

PAROCHIAL CHURCH OF SAN FRANCISCO

of the most stable and progressive. It averages more people to the square mile than any other country on either American continent. In that respect the only countries in the world exceeding it are Belgium and Porto Rico. It has ten times more density of population than the United States. There is but one missionary living in the Republic. Except for a portion of his house rent provided by the Central American Mission, he is self-supporting.

2. EL SALVADOR IS PECULIARLY OPEN TO US AT THE PRESENT MOMENT.

The laws of the Republic guarantee complete religious liberty. In spite of that there have been at times in some places, as in other Latin countries, annoyances which were in fact persecutions. There is reason to believe that the brunt of that is passed in El Salvador.

The systematic work of the Bible Societies has prepared the ground, not only sowing the seed at large but also fostering its germination. There are believers scattered throughout the country, individuals here and there and many clusters of them. In its limited way the Central American Mission has decidedly furthered the work. Its

THE NATIONAL PALACE IN SAN SALVADOR, THE CAPITAL

GOOD FRIDAY PROCESSION IN CALVARY STREET, SAN SALVADOR

missionary and some of the Bible Society colporters have written with red ink on the Home Mission Society's large map of the Republic the number of decided evangelical believers known to be at certain places. They are confident that there are more known to other colporters. Those indicated are all in the western half of the Republic. They are in sixty-nine places and number ten hundred and eighteen souls. Most of them are sheep having no shepherd. It is distressing when there are so many who have already accepted the Gospel, to say nothing of multitudes more who are prepared to listen to it, that there is no one to gather them into permanent organization for their own nurture and for the advancement of the Kingdom. All devout souls there for a long time have been pleading with God to send laborers into this ripened harvest field. They look upon the action of our Board as direct answer to prayer.

3. The Lord has provided the workers.

The American Bible Society gave cordial introduction to the superintendent of its work in Central America and Colombia, Rev. James Hayter. Secretary Haven (Methodist) thought it "nothing against Mr. Hayter that he is a stanch Baptist." On alighting from the train in Guatemala City, he not only presented himself with cordial welcome, but also introduced Rev. William Keech, the superintendent of the work of the British and Foreign Bible Society in all Central America, including Mexico, south of the Isthmus of Tehuantepec (which geographers regard as a portion of Central America, some, in fact, counting all Mexico as a part of Central America). It quickly transpired that Mr. Keech, too, is a Baptist minister. He was educated at Harley House, London. Before becoming general superintendent, he spent five years as Bible Society agent in the Republic of El Salvador. There he married a Kansas young lady, an earnest Christian worker, belonging to one of the Baptist denominations of the United States, the "River Brethren." This English man and American wife have two sturdy, growing boys. The great field from Tehuantepec to Panama with, as yet, slow lines of transit, keeps the father away from home long periods at a time and most of the time. In short, all unknown to us, God has prepared workers of the best quality, given them a facile use of the language, trained them for years in El Salvador itself where they are accustomed to the earthquakes and all the rest of it and where they are held in the highest

esteem, and then at the right moment made them ready to settle down and garner the harvests of their own sowing. When all the slow processes of divine preparation and human precaution had ripened, electricity did the rest. Dr. Morehouse cabled Mr. Keech. Mr. Keech cabled his resignation to the Board in London to accept our appointment in order to begin work in El Salvador as early as practicable.

4. A LEADER RAISED UP, AND HOW HE IS REGARDED BY THOSE WHO KNOW HIM.

Amid the providential surprises, both great and small, connected with the opening of this work — some of them scarcely ever surpassed in the whole history of Christian missions — one of the smaller surprises, but very agreeable personally, was finding at the head of the Presbyterian work in Guatemala an old Pittsburg acquaintance, Rev. William B. Allison. Imagine the mutual surprise when he recognized me and then brought out a gold medal which it had been my privilege to hand him as the prize man of his class in a professional school. The important feature of the incident is that this trusted Presbyterian worker is completely qualified and disposed to introduce to us the man so apparently foreordained to be our first apostle in El Salvador. He does it unmistakably in the following letter to Dr. Morehouse:

"I have known Rev. William Keech intimately for seven years. He has often been a guest in our home and for several years has lived near by, and we have been warm friends and frequently in each other's company. I have had every possible opportunity to know him as few men know a brother minister. When we were on furlough for six months, we left him practically in charge of our work, when he was not absent on his trips. He occupies my pulpit frequently and we have every confidence in him. He is dearly beloved by the people and always preaches for the edification of the people. There is not another man in Central America in Evangelical work who knows Salvador as he does. There are but two or three

COMMERCIAL STREET, LEADING BUSINESS STREET OF SAN SALVADOR

MR. KEECH IN TOURING TRIM

of the whole missionary force who speak Spanish with the same freedom. He knows the land, the people and the language, and I am sure that it would take at least five years for another man to be fitted to do what Brother Keech can do at once. In all my experience among ministers, I have not known a more lovable, dependable man, and no other man whom I can so thoroughly recommend with my whole heart. We will be sorry to see him leave Guatemala, but we believe that your Board cannot possibly find another so ably equipped to take the place. His wife is one with him in everything."

THE PRESENT SITUATION

One of the native brethren with more education than most, and doing a considerable business in shoes and saddlery at Sonsonate, a town of five thousand people, is looking after the work as best he can in the two southwestern departments of the Republic, where there are believers in twenty-six places. He has talked the matter over with a number of the larger groups of believers, and as their representative sends to our Society a twentieth-century Macedonian cry, "Come over and help us." It is the spontaneous, unsolicited, even unsuggested appeal of the Salvadorians to the American Baptist Home Mission Society. It was sent to the missionary to be forwarded to the Baptists of the North. He wrote the agent of the American Bible Society to get the proper address. My timely arrival was the answer. Thus the action of our Board and the appeal of Salvador met.

It is a remarkable fact, almost phenomenal, that after twenty years of work by the interdenominational Bible Societies, and the same period of work

P. T. CHAPMAN MR. HAYTER, AGENT
FRIENDS AND REPRESENTATIVES OF THE AMERICAN BIBLE SOCIETY

by the undenominational Central American Mission with possibly two thousand believers in the four central republics, there are almost no Pedobaptist mission workers or converts among the natives. On our most vital contention, that only believers should be baptized, there is unity. On the other question as to the

Aside from all questions of denomination there is a wide open door for the Gospel in El Salvador. If it were possible to credit the type of Romanism prevalent in Central America with partly supplying the need it would be only in part. In San Salvador, the capital of El Salvador, they have less

REV. WILLIAM KEECH

MRS. WILLIAM KEECH

act of baptism there has been variation of practice, but all the seven missionaries now on the ground, aside from the Moravians and possibly two of the women, are immersionists by personal conviction. This is true of the one missionary in El Salvador. The agents of both Bible Societies are Baptist ministers ordained in England. Nothing of all this was known to us when our Board voted to look into the needs of El Salvador. But One above knew toward what He had been leading for twenty years. The missionaries have been strong in their opposition to infant baptism because that is the taproot of Romanism. We are fitted as no one else to meet the needs of the situation.

than one church for every five thousand people. As elsewhere many of the best informed citizens have no use for the Roman type of religion. The mayor of one of the cities said to me: "I have no religion myself, but I see that the little Protestant congregation here is doing much good. By its influence, men who were drunkards and worthless people have made good citizens so that we no longer have any trouble with them."

A reason for immediate action is that sheep without a shepherd are easily scattered and devoured. For example, representatives of the new cult of speaking-with-tongues have wandered from the United States into El Salvador and are ravening some of the babes in Christ.

The Bible Societies have found that they get their best supply of colporters for all Central America from El Salvador. This quality in the Salvadorians, put with the fact that the Republic is central in Central America, makes it the natural fulcrum for lifting neighboring peoples. The capitals and the chief population of all the republics are in the mountainous region of the Pacific Ocean side. Much territory now sadly neglected can be readily reached from El Salvador. Contracts are now let to complete the railway connection from New York to San Salvador. In the immediate future El Salvador is the point of vantage for advancing the Kingdom of God. It lies within our grasp to make the splendid name of this little Republic a divine reality. El Salvador may become, indeed, The Saviour.

Salvadorian Appeal

Translation of a letter from Don Emilio Morales, leader of the Evangelical Believers in Sonsonate, El Salvador, C.A., "to the Secretary of the Northern Baptist Missionary Society," dated 30th November, 1910:

The grace of God the Father, and the power of the Holy Spirit, and the love of Christ our Lord be multiplied to you.

This letter which I direct to you, although we are not known the one to the other, has the object of manifesting to you the circumstances of the evangelical work in El Salvador.

From the year 1889 the work has been under the direction of the Central American Mission, which Society nevertheless has almost abandoned it. The Republic of El Salvador, having more or less one and a half millions of inhabitants, has had only one active missionary, Mr. Robert Bender, of the said Society; it is about eighteen months ago that another missionary came, Mr. Percy T. Chapman, upon which Mr. Bender went to the United States, leaving again only one missionary. Mr. Chapman is located in Santa Ana, and the work of that place is even more than he can properly attend to, leaving the departments of Sonsonate and Ahauchapan, where there exist five centers of importance and activity, each having other smaller congregations of 15, 20, 30, 40 and 50 members, a considerable number of whom are communicants. All this work is cared for by native residents (not paid pastors), the writer, who is a shoemaker, having charge in the character of pastor, under the direction of the missionary in Santa Ana.

But we feel that it is a great responsibility for us not to do all that is possible to obtain missionaries for these churches, which occupy advantageous places for the extension of the work; also there are great opportunities to evangelize with success. The people are awakening, and every day there is more necessity, and this I communicate to you that you may answer me as the Lord may lead you.

It is about one year since the missionary, Mr. Bender, left his work, taking his sick wife to Upland, California, without any surety of returning, and meanwhile this work is left largely uncared for. There are no chapels or mission buildings, and these we feel to be a great necessity in this country. Here foreigners are much respected; and as to climate, there is every grade between hot and cold, so this will not be any difficulty. Foreigners make many mistakes with respect to the character of the inhabitants of these countries, believing them to be opposed to advancement, but it is absolutely to the contrary, and they are very grateful and ready to serve and receive peacefully that which is taught to them.

I shall be glad to receive, with the answer to this, any Spanish literature which you may have to show your work, so that we may have knowledge of you when you may come.

I am, with all respect and consideration, your servant in Christ,

EMILIO MORALES.

Some Proposed Modifications of the Apportionment Plan

GROWING OUT OF WIDE CORRESPONDENCE WITH PASTORS, STATE COMMITTEES AND OTHER DENOMINATIONAL LEADERS, AND AUTHORIZED BY THE NORTHERN BAPTIST CONVENTION FINANCE COMMITTEE, THE GENERAL APPORTIONMENT COMMITTEE AND THE COMMITTEE ON FISCAL YEARS

T the first meeting of the General Apportionment Committee held in August, 1910, a subcommittee was appointed to study the question of the basis of apportionments in the light of our own experience and that of other denominations. This study disclosed four serious problems:

I. PROBLEM OF INITIATIVE

It is most essential that the local church shall regard missions not as a task imposed upon it by denominational authority, but as its own task, for the performance of which it is directly responsible to Jesus Christ.

II. THE PROBLEM OF DISTRIBUTION

It is wellnigh impossible to distribute the general apportionment to the States, or the State Apportionments to the churches, in a way that shall be altogether equitable and acceptable. In spite of the utmost care, errors of judgment by the committees are inevitable, and they make bad feeling. Moreover, our present plan provides no way for the adjustment of an unsatisfactory apportionment.

III. THE PROBLEM OF STIMULATION OF THE MISSIONARY SPIRIT

The Apportionment Plan as at present employed does not always secure the largest giving. Sometimes indeed the apportionment has stood in the way of a church's possible achievement. It should be a definite part of our plan to lead the churches not simply to raise an apportionment which at best usually falls far short of the requirements of the Kingdom, but to aim for the largest giving the resources and vision of the churches make possible.

IV. THE PROBLEM OF EARLY ANNOUNCEMENT OF APPORTIONMENTS

This is a problem of very real, practical importance. The announcement of apportionments after the meeting of the Northern Baptist Convention makes it practically impossible for most churches to inaugurate their campaign till fall, leaving often not more than six months in which to do the year's work. This makes the work hard and helps to perpetuate the present deplorable situation due to the receipt of the major part of the offerings late in the year. The summer months now largely lost might be saved for a large proportion of the churches by the announcement of the apportionments on April 1.

The need for an early announcement of the apportionments has been recognized from the first. The demand from churches and states for an early announcement led the General Apportionment Committee, after conference with the Finance Committee and the Executive Committee of the Convention, to announce the Budget and the apportionments for 1909-10 in advance of the meeting of the Convention. It recommended that the Convention authorize the Finance Committee and Apportionment Committee to co-operate for the announcement of the apportionments thereafter early in April, which recommendation was approved by the Convention. (See Annual of N. B. C., 1909, page 86, recommendation 4.) Because of unavoidable delay this early announcement of the apportionment was not made the next year, but the Executive Committee in its report recommended "to the Convention that the Budget hereafter be prepared much earlier in the year than has been done hitherto," adding that "this recommendation contemplates the preparation of the Budget so early that every church will know by April 1 of each year what is expected of it during the Convention fiscal year." (See Annual of the N. B. C., 1910, page 70.) This recommendation was referred to the Committee on Fiscal Year.

If space permitted, each of these problems might be fully illustrated in the light of experience. Doubtless every State Committee could cite numerous examples of these difficulties.

THE NEW BASIS PROPOSED

Toward their solution, and in the light of the fact that hitherto we have been apportioning amounts to states and often to churches in excess of what we may reasonably expect to receive on the ground of their previous giving, the policy has been modified as follows:

Amounts apportioned should be such as may be reasonably expected in the light of previous giving, but churches should be urged to make possible larger advance by assuming additional amounts. This makes possible the sending out of apportionments to the churches early, since these are based not on the Budget to be adopted later by the Northern Baptist Convention, but on the previous three years' record of the churches.

The General Apportionment Committee on the strength of this demand for early announcement, and toward the solution of the other problems mentioned above has therefore forwarded to the State Committees provisional amounts on the basis of the previous giving of the churches, the same to be distributed among the churches and forwarded to them on April 1, or soon thereafter.

Each church will be asked to take early action, reporting back to the State Committee within thirty days its acceptance of these amounts, with additional sums self-assumed.

It is altogether obvious that the success of the proposed plan is conditioned upon the efficiency and thoroughness with which we conduct in April our inspirational and educational work. It is, therefore, further recommended that hereafter we make the first month of the year instead of the last month the time for our most aggressive, inspirational, financial campaign, through ministers' conferences and additional associational budget conferences, through special sermons, the systematic distribution of literature, the wide use of the denominational press, and the extension of the methods of the Baptist Laymen's Missionary Movement for the every member canvass for weekly giving. Suggestions for this April campaign appear elsewhere.

A VILLAGE SCHOOL IN WHICH ALL CASTES HAVE BEEN DRAWN TOGETHER

Uplifting the Non-Caste Madigas

By Rev. G. W. H. Brock

THE RACE ISSUE IN INDIA—HOW THE MISSIONARY AT KANIGIRI, SOUTH INDIA, HAS BEEN BREAKING DOWN THE BARRIERS OF CASTE—THE METHODS THAT SUCCEED

M. PITCHIAH

IN the *Modern Review* I read an article by Mr. Saint Nihl Singh on the "Color Line in the United States and How the Negro is Uplifting Himself." I have also read many articles in recent American magazines bearing on the same question, all showing that there is a most decided uplift taking place amongst the vast negro population in America. In reading articles on the non-caste question, one is liable to think that the outlook is hopeless, or just about so. I have a desire to add a little touch of brightness to the apparently hopeless question of the non-castes in India, and this is my apology for writing this article.

As there are some 54,000,000 of these non-caste people scattered over this fair land of India and known by many different names, I shall have to ask my readers to pardon me if I now confine myself to one single class among them, the Madigas. It is now eighteen years since I began work among the non-caste classes in South India, and most of my time has been spent among the Madigas, perhaps the most despised of the non-caste classes among the Telugus. In the expressive Telugu they are called the Unspeakables or the Unmentionables. These Madigas are the leather workers, making the great leather buckets and the sandals for the ryots. They are the scavengers competing with the dogs, jackals and foul birds of the air for the carcasses of the cattle which die in the villages. They are the landless ones; they have no social status. That the Madiga is lazy and that he lacks enterprise there is no room for discussion. This I have found to my bitter sorrow many times. The Madiga is not permitted to enter

the public schools, though the schools are declared open to all. But why attempt to tell the terrible story of the Unmentionables? Why have one's feelings harried by their unhappy condition? It might gratify some if I were to tell of the injustices heaped upon the Madigas by the Brahmin and by the Sudra, but that is not my purpose.

MR. PITCHIAH AND HIS INTERESTING FAMILY

THE UPLIFT OF THE MADIGAS

"Is there any possibility of the Madiga being uplifted?" some are asking. I have been told in India about the Madiga what I have been told in America about the negro — let him alone, let him remain where God has put him. Why give him education? You will only spoil him. But my reply to all such is to point to the change for the better that has already taken place among the Madigas, in spite of the indifference and often in the face of the opposition of the caste people. This change among the Madigas is coming about as the change comes when the mists slowly and without noise give place to the glorious sun in the early

morning time. This change is being accomplished by the Madiga, by the Sudra and by the Brahmin. I shall have to ask my readers to forget that I am a missionary telling of the progress of a class of converts. I believe I have a message that will be helpful to all true lovers of India: therefore I desire to tell it. Along with my joy at being able to tell of the uplift of the Madiga I desire to testify to the hearty co-operation of the caste people in this uplift — something generally lost sight of in a discussion of this question of the non-caste classes. Without further general remarks I ask the privilege of narrating some facts which have come within my own observation during the years of my work among this people.

Ten years ago a non-caste child could not enter the Government Board School in this large town, so much prejudice was there against them on the part of the caste community. I quietly went to the leading officials and to the leading men of the town and talked the situation over with them, and although several would not approve, I finally had almost all promise not to oppose the admission of a couple of boys from the Madiga class. I personally saw that the boys were well dressed and clean, and then I sent them. They were admitted, and as a result a few Komati (merchant) boys left the school for a short time. In a few months the headmaster, a Brahmin, came to me and requested me to send other boys of the same class, and before the year was over fully thirty boys of the same class were in regular attendance.

CO-OPERATION OF THE CASTE PEOPLE

Almost at once there was a most refreshing change among the boys of the town, the little Madiga boys calling at the homes of the Brahmin boys and going arm and arm through the bazaar together to the school. An open field next to the Courthouse where all the people pass daily is until this very day being used as the common playground for boys of all classes, and all the people of the town seem to think it is all right. This could not have come to pass without the co-operation of the caste people, Brahmins, Sudras and others. It is only a few months ago that one of the Brahmin officials standing with me watching the boys all playing together, his own son among them, said to me,

MR. BROCK AND A BRAHMIN OFFICIAL

"Sir, I wish to thank you for the part you have taken in making this wonderful sight possible in India." Indeed, I have been many times thanked by the caste people of this town for this mixing of the boys. And this is one of the things I wish to make prominent — the hearty commendation of the official and the educated classes.

CO-EDUCATION

But there is another feature of the uplift of the Madiga to which I desire to

call attention, because it is to me most interesting. It is generally conceded that the village is the most conservative place in India. I hope to show that in this center of conservatism there is already a great force at work, and that a wonderful change is taking place. In the Government schools it has been impossible to have the non-caste children admitted, so I have opened schools in the hamlets (or *palum*, the non-caste

MADIGA TEACHERS, NON-CASTES, WHO HAVE WON BY CHRISTIAN CHARACTER

part of the village) for the other classes. The teachers in these schools are all from the same class of non-castes. For some years I noticed that here and there a Sudra child would be in attendance in the school in the hamlet. In one place a few Brahmins attended. But four years ago I was surprised to find that a teacher, Papiah, had a school, boys and girls, Brahmins, Komaties, Sudras and Madigas, and that this school was being conducted in a Sudra's house. But they did not like to have the Madiga children. While I was present in this village the Brahmin Kurnam and the Sudra Village Munsiff with the leading ryots came to my tent, and made a proposition to me somewhat as follows: "Sir, you see our school, and you see the difficulty of having all the children together right in the village. Now, if we had a building midway between the village and the hamlet all the children may attend with offence to none, and in the school there will be no distinction of caste. If you consent, we will show you a place where we would like the building." This was four years ago. There is now a decent school building with a lower secondary trained teacher. Children of all classes attend, including the sons of the leading ryots of three villages nearby. I put up in this building when I visit the village now, and the people are kindness itself to me. The Brahmin Kurnam was taunted by some of his relatives, and threatened with excommunication for having his children taught by a Madiga.

HOW IT WORKS OUT

A young man, Mark, after qualifying himself as a teacher, lower secondary trained, came to me for a school. I said, "Mark, the country is wide, go seek a place for yourself in a part where there are no schools." Mark went away thirty-five miles to the southwest, right among the Eastern Ghauts, and opened a school among the Sudras. He has in his school fifteen boys and two girls. He lives right in the village with the caste people. He sleeps in the house of the Village Munsiff. They all know that he is from the Madigas. When I went to visit this distant village a year ago, some six months after Mark had begun his work, I was met a mile from the village by Mark and the Sudra Munsiff. As we entered the village all the people were waiting for us. A garland of flowers and many salaams greeted me as I entered the village, and

CASTES AND NON-CASTES IN KANIGIRI SCHOOL — SONS OF RICH AND POOR

then I was escorted to the partially finished school building Mark was constructing. For three days these shepherds looked after all in my camp. I had to warn the young men with me not to interfere with the caste of the people simply because they were kind. But my young men — all from the Madigas — were heartily entertained in a manner surprising to me. Not many weeks later Mark brought the two leading men all the way to the town to visit me. In another village there is a teacher who has a school right in the middle of the village, and the children of the hamlet attend and mix freely with the caste children. Martha is the teacher. I could scarcely believe my eyes when one day I rode into the village and, going into the school, I saw Martha sitting with all the children about her. This, like all such schools, was established by the teacher. I had nothing to do with it except giving my consent after the school was established. And so I could tell of ten schools just like the above, with the children from all castes sitting side by side being taught by the Madiga teacher. I have many, many requests from the caste people asking me to send such teachers to them.

SUDRAS AND MADIGAS

But there is another feature of the uplift of the Madigas I wish to present to your readers. The Madigas have ever been the servants of the caste people. I have had the pleasure of seeing the Sudras doing cooly for the Madigas. I think this matches the case of the white man in America doing cooly work for the negro. I was visiting a village some thirty miles away recently, and when walking through the bazaar a Kamasali woman asked me to come and see her house. She has several grown-up sons who were present, and amongst them stood a young man from the Madigas. They have taken this young man and are teaching him the trade — carpentry and ironwork. How proud this woman was! She said, "He is my son." And all the caste people standing about

appeared greatly pleased. Certainly I was surprised. I never saw such a sight before. This boy was as clean as the rest of them. He is already able to do most of the work along with the Kamasali people. This is an entirely spontaneous act on the part of these caste people. The brother of this boy was called recently by a member of the Balja sect of the Sudras, a man of wealth and of influence, to be the teacher of his two sons. He is there today. This Balja is an Antadar for the Rajah, and he is also the Village Munsiff. He is a man of some education. He gives to this teacher his food, clothes and some financial aid. But to me the greatest is the social standing conceded.

ANOTHER PHASE

Still another phase of this uplift has pleased me very much. M. Pitchiah has been employed in the Mission here for the past sixteen years as writer. He is well known by all the local townpeople. Several years ago he was made a member of the Village Union. I did not know of this until many months later. When the post of chairman of the Union fell vacant, Pitchiah was made acting chairman. At first several of the Hindu members made some slight objection, but afterwards they withdrew all objections and Pitchiah sat as chairman, and the Brahmins took their seats along with him. At a recent public function I saw a Brahmin official take this Pitchiah by the arm in the most friendly manner saying, "Come see the arrangements."

There is one man of this class, named Ramiah, employed as an Amin in the local District Munsiff's Court. Ramiah had rather a cold reception at first among the other Amins, but he has won a place for himself. So far as I am able to learn, there is no objection to his being in the Court today. This Ramiah's work of delivering the notices to the village people brings him into contact with all castes, especially the Sudras. They will now give him a seat with all

MEMBERS OF READING ROOM — ALL ARE CASTE MEN EXCEPT PITCHIAH ON THE RIGHT

respect — a thing entirely unknown before. No Madiga is permitted to remain seated when a Sudra comes along, yet they are giving Ramiah a cot to sit upon. Some contracts were to be let for constructing a "tank." One of the teachers took a joint contract with a Komati. This surprised me very much, as these Komaties are, I believe, the most conservative class among the Telugus. For five years these men have worked together. This merchant rented the teacher a house right in the center of the village proper, and the teacher's wife has a school, with the children of caste and non-caste parents attending. I had nothing whatever to do with these arrangements, only learning of them later.

MADIGAS AND THEIR RIGHTS

That these Madigas are not willing to continue to submit to all the injustices of the caste people may be shown by the following instances among many I could name. There was a dispute between one of these Madigas and the Village Munsiff of a certain village. The Munsiff seized the ox and cart of the man, which I learned later he had no right whatever to do. The man appealed to me, and I recommended a village Panchayet. But he said it was useless having a Panchayet in that village. He wanted to go to the Court. I objected. But he insisted, and to the Court he went, and it was only a few days when the Village Munsiff came to me requesting me to have the man withdraw the case. I am glad to say that I was able to do this, and the case was settled out of Court. One day a man of this class was riding on a horse, and some caste people threatened his life if he did so again. Contrary to my advice, he put a case in the Court against one man, and the man was fined Rs. 6 for threatening. Some Sudras, among them the Village Munsiff, gave some of these people a thrashing. I was appealed to. Again I recommended them not to go to Court; but they insisted. Two days later the whole company came to my bungalow, and the case was settled out of Court. There are many similar instances indicating that the people are beginning to know their rights, and that they intend to insist on having them. Personally, I never recommend the Courts. I always recommend settling the troubles in the villages.

B. SAMUEL AND FAMILY — A MADIGA WHO WENT ABROAD

Of course, as might be expected, some of the Sudras state that the Madigas are getting proud. That is just what some of the white American people say when a negro refuses to take all the insults and kicks as humbly as he did "in the good old days." But negro and Madiga are learning that they have certain fundamental rights which must be respected, and they are simply demanding their rights. In this I rejoice both for India and for America. It will do good, not

to the negro and to the Madiga alone, but to the proud caste man and to the proud American.

MADIGAS GOING ABROAD

Some of the young men are going abroad. Luke went to the Straits Settlements as a cooly and is now a Maistry. He has been careful, and has sent me a goodly sum of money from his savings. He is just now back to claim his bride, and then he will return to his new country. It does a lover of India good to see the independence of this young man. Along with him went one Samuel, who had a fair knowledge of English. He began work as a cooly, but he now, after nine years, has a good position as chief clerk in the Railway Construction Office on a salary of more than Rs. 100 per month.

HOW THE CHANGES WILL COME

There are many in India who tell us that the caste people are unwilling to give assistance to the non-caste classes. I wish most earnestly to state that in all this that I see taking place about me, and which I have barely hinted at, it would have been utterly impossible to have made progress if the caste people had not co-operated. Would a Sudra Munsiff lend his blanket to a Madiga simply because I asked him? Nay, verily. But when the same Munsiff saw the teacher detained by the rain, he, of his own free will, said, "Here is my blanket, and here is my cot; stay for the night." If I had asked the Headman to take Mark into his house would he do so? Not if I understand the Sudra. But when Mark made friends with the man himself he was asked, not into the house only, but to share the best room in the house; and he was given his food in addition. I want to make a request: that we stop making mean statements about the rigidness of the caste system, and that we take note of what is actually taking place, and I think we shall be surprised, not at the slight but at the great progress being made.

A READING ROOM IN INDIA WHERE ALL CASTES MEET ON EQUAL TERMS

Devotional

An Easter Prayer

OUR HEAVENLY FATHER, we bless Thee that Thou didst send Thine only begotten Son into the world to bring life and immortality to light; that by His life He gave life and gave it abundantly; that by His death He disclosed the Divine love in sacrifice for sin and became the Saviour of men; that by His resurrection He became the pledge and assurance of a risen and immortal life to all who believe in Him. We praise Thee for the joy of this great faith. We pray that Thou wilt enable us to live in the light of immortality, live sober, righteous and godly lives worthy of Him. Grant the light and peace and joy of this great truth unto all peoples through the faithful labors of the missionaries of the cross; and help us each to impart unto others something of the spirit of the Easter Day, through the grace of our Risen Lord. Amen.

✠

PRAY —

That the Risen One may be present to the eye of faith, and that every disciple of Jesus may know the joy of the resurrection assurance.

That in view of the great fact of immortality the value of the present life may be realized more deeply and constantly, the plans and activities of life be more carefully considered.

That out of the great calamity of plague and famine in China there may come a spiritual blessing to the people of that awakened Empire.

That our missionaries who are so heroically giving themselves to the work of relief may be graciously preserved in peril.

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The Easter Significance

Chrysostom, the "golden mouthed preacher" of Constantinople (A.D. 345–407), said in an Easter sermon, "Death is now only a sleep. Death which before Christ's resurrection had a fearful aspect is now an object to be despised. On this day Christ freed human nature from the dominion of human nature and brought it back to its original dignity."

Our world has a measureless interest in the great doctrine set within the Easter Day. And then our personal interest in this truth, how great and solemn this is! Paul not merely declares the credibility of the resurrection, but its certainty. — *S. S. Mitchell.*

So we should walk with an elastic step, with a light shining over our faces and in our eyes, as we go to our homes; and if one ask, "Whence came this new expression? Whence came this sweeter and more victorious tone?" we should be able to say to them, "It is natural, for today I have walked with the risen Christ; today I have walked near the gates which He entered who broke the bars of the sepulcher and ascended in glory to heaven. — *Dr. R. S. Storrs.*

On Easter morning when a Russian meets another the salutation is, "Christ is risen!" and the glad answer, "Yes, Christ is risen indeed!" This makes the great event seem real, even though it be a custom. In some way we should make the Easter truth more real in our lives.

This risen life we may have here and now, as multitudes do, making their course true, pure, noble, more glorious; keeping their senses chaste and clean, their affections sweet, their conscience healthy. The breath of this new life is prayer. — *Bishop Huntington.*

✠

Easter

That Easter when the stone was rolled away!
How many centuries have passed between
Our first glad Easter and this later day!
How much of sin and grief the world has seen!
Yet those of us who come with hearts to pray
Find angel vision — and the stone away.
— *Mary C. Huntington.*

An April Campaign (1911) will save a March Strain (1912)

IF the churches will *show interest* in the first months of the fiscal year, and send in their offerings promptly, the Societies will not have to *pay interest* on borrowed money to meet the bills that must be paid in those months.

¶ The first kind of interest is *Christian,* the second is *waste.*

Suggestions for a Better Way

By Secretary John M. Moore

An April Campaign that Will Relieve March Strain

THE emphasis is to be placed hereafter upon April as the great month of the fiscal year according to the following aggressive policy approved by the General Apportionment Committee:

(1) Prepare the State apportionments immediately and forward same to State Committees, asking them to meet at once and distribute and forward the apportionments to the churches on or soon after April 1.

(2) Along with the apportionment to the local church send a statement explaining the basis of apportionment, with definite request that the church take action within thirty days, reporting to the State Committee their acceptance of the apportionment, with such additional amounts self-assumed as they are willing to undertake.

(3) Request the State Committees at once to appoint coöperating associational representatives or committees, through whom they may get into close and helpful contact with the churches.

(4) Provide attractive literature for distribution during April for the purpose of enlarging the vision of the people and thus leading to generous action.

(5) Through the Associational Committees arrange for Associational Budget Conferences where practicable, to which shall be invited the pastor, at least two representative laymen, and two women from each church. The purpose of these conferences shall be the explanation of the Budget Apportionment Plan, the stimulation of the churches to attempt larger things by presenting the challenge of the present new opportunities, the presentation of the best educational and financial methods, the promotion of prayer, and the organization of the active forces of the association for the assistance of backward churches.

(6) Ask every Baptist Ministers' Conference to devote a session early in April to the explanation of the Budget Apportionment Plan and the setting forth of the opportunity for advance work.

(7) Ask every pastor to preach a sermon early in April on the call for denominational advance in missions, and provide material for his use in its preparation.

(8) Arrange for the wide extension of the work of the Baptist Laymen's Missionary Movement and the application of its methods to local churches.

(9) Secure the coöperation of MISSIONS and the denominational weeklies, using their

columns largely during April, in order that the utmost possible emphasis may be placed upon this ideal: The Apportionment a Guidepost not a Goal.

(10) Employ such other educational and inspirational methods and measures as will emphasize the desirability of MAKING THE FIRST MONTH RATHER THAN THE LAST MONTH of the year the time for vigorous effort. Every church should be urged to conduct an every-member canvass during the month of April, to secure subscriptions for the entire amount that it is undertaking to raise for missions during the year, the same to be paid at regular intervals (preferably weekly) throughout the year and forwarded quarterly to the missionary societies.

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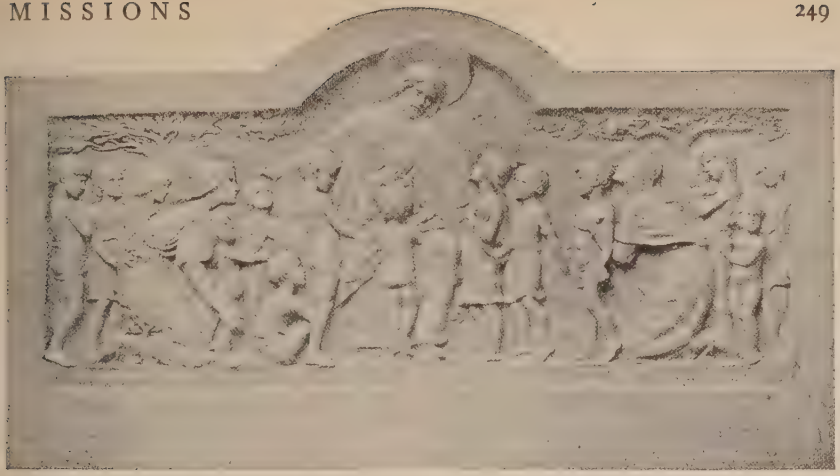
The Double Envelope Campaign

ON December 1, 1909, the General Apportionment Committee announced its willingness to furnish the double envelopes, numbered and dated and containing the name of the church, free of charge for one year to churches introducing weekly giving to missions for the first time, and agreeing to conduct an every member missionary canvass. This offer was withdrawn March 31, 1911. After that date there will be a charge of half price, thus giving the missionary part of the envelopes free for one year on the conditions noted above.

Up to March 1, 1911, 800 churches have been supplied with the free double envelopes. Of this number 231 churches completed a year's use of the envelopes on or before February 1. The Committee has very earnestly sought to secure final definite reports from these churches. A number of churches have failed to respond to this seemingly reasonable request. There are reports, however, from 134 churches, and the Committee has learned indirectly that 33 others have ordered a supply of envelopes for the coming year, thus leaving 64 churches from which no information has been obtained. Of the 134 churches reporting, 108 state that their offerings have been greater than for the year preceding under the old plan. Ten report smaller offerings, many of these specifying, however, that this decrease is not due to the change in the financial system, but to local conditions. The others either secured about the same or for some reason failed to use the envelopes. Eighty-four churches report definitely by how many dollars their offerings were greater or less than the preceding year. Of these 84, 79 report an aggregate increase in offerings of $8,175, and 5 report an aggregate decrease in offerings of $195. So far, then, as definite returns have been received, the interesting fact is shown that 84 churches have shown a net gain over offerings for the preceding year of nearly $100 per church.

FIRST BAPTIST CHURCH, MODESTO, CALIFORNIA, TOWARD WHICH THE HOME MISSION SOCIETY GAVE $500 AND LOANED $500. COSTS $8,600; ALL PAID FOR



Beyond the Budget—What?

THE OUTLOOK BY THE SOCIETY SECRETARIES

The Budget and the Task

BY SECRETARY F. P. HAGGARD, D.D.

THE Budget of the Foreign Mission Society for the new fiscal year has been carefully prepared and has received the approval of the Finance Committee of the Northern Baptist Convention. As in the past, this Budget is based upon the amounts which can reasonably be expected from the several sources of income and does little more than make actual provision for needs which cannot honorably be disregarded. An income far exceeding that stated in the Budget would enable the Society happily to strengthen weak places in work already established and heartily to undertake new ventures in fields that are both needy and ready.

Among the items for which provision is made in the new schedule or that may be selected as worthy of special note are the following:

1. Missionary Reinforcement

It is proposed to send out to the field during the year not less than twelve new men if they can be secured. A list of some thirty or thirty-five places urgently calling for reinforcement is before us, but the scarcity of men makes it improbable that more than twelve will be available. The Budget originally provided for twenty new workers, but this number has been reduced to twelve because of the small number of suitable candidates. Work among the Burmans in Burma, among the Nagas in Assam, educational work in Burma, South India, and China, medical work in Burma and China, and the West China and Japan missions as a whole present most urgent appeal for reinforcement.

2. Congo Mission Reinforcement

Work on the Congo has been practically at a standstill for the last two or three years. A definite policy has now been adopted as a result of the Commission's visit. We should send this year five or six men if possible to strengthen present stations. Ten thousand dollars should be expended to put present equipment in proper condition, especially the equipment of the Union Training School at Kimpesi, and erect three or four greatly needed buildings.

3. Property

An expenditure of not exceeding $87,000 for property needs, including educational equipment, is proposed. Ten mission residences are required to accommodate missionary families already on the field. This

would require between $30,000 and $35,000. New school buildings for boys' schools now most inadequately housed are urgently needed in Burma, Assam, South India, China and the Philippine Islands. Station chapels are earnestly sought for centers in South India, China and Japan. Two new hospitals are needed in China for the work of medical missionaries now on the field.

4. Special Enterprises

Among the special enterprises which ought to be realized if possible in connection with the Budget for the new year are land and buildings for the Theological Seminary in Tokyo, in which the Southern Baptists cooperate; entrance upon active work at the Union Medical School in Nanking, China; enlargement of the "Fukuin Maru," and extension of its work in the Inland Sea of Japan; development of the work in the northern section of the Kengtung field, especially across the Chinese border.

5. Advance Work

The Budget makes no provision for advance work, notwithstanding most inviting opportunities offered in practically every field. The establishment of several new stations is strongly urged, not simply because doors are open, but because missionaries should be relieved who are now attempting to care for fields whose extent and responsibilities constitute an overwhelming burden upon body and spirit. The amount contributed by the churches will not permit both the strengthening of the present work and the undertaking of new enterprises. The Board has deliberately excluded from the Budget provision for new work because of the conviction that established work and stations already occupied must be adequately manned and equipped before new responsibilities are assumed. Advance will be undertaken as soon as receipts permit.

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A Look Into the Next Year

BY ASSOCIATE SECRETARY C. L. WHITE, D.D.

THE work of the Home Mission Society needs vastly greater enlargement than is made possible by the new Budget recently approved by the Finance Committee of the Northern Baptist Convention.

As usual, urgent calls have come for additional appropriations in several western States, for the foreign-speaking peoples and the Indians. The increasing number of open doors in Cuba, Porto Rico and Mexico, the enrichment of our Christian education among the Negroes, the demands for church edifice gifts, all have called for enlarged work far greater than the probable response from the denomination would warrant.

The special grants of last year for church edifice work in San Francisco, and experience based upon the expenditures of the last three years, led to our placing in the Budget for the current year a smaller sum than a year ago. Additions, however, have been made in the missionary work in some of the western States. Estimated sources of income have been increased by $15,000 in annuities and $25,000 from individuals. The total Budget for the next year will be slightly less than that under which the Society is now operating, and the amount apportioned to the churches will be correspondingly decreased.

The preparation of the Budget of the Home Mission Society has been made with great care, and it is expected that the apportionment of the new year will permit of certain advances in mission work similar to others which have been for many years undertaken by our great Society.

Among these will be the location of a Spanish-speaking missionary in the Southwest, to labor among the Mexican population, and the erection of an Indian school in Wyola, Mont., as an extension of the work among the Crows. The Woman's American Baptist Home Mission Society has promised to furnish a teacher for this school. We shall also erect an Indian Mission building at Keams Canyon, Ariz., but the major part of the expense of this has been provided for by the sale of property owned by the Society. A work just beginning among the miners of Pennsylvania, which promises large fruitage, will be pushed with vigor by the Labor Missionary, Rev. D. L. Schultz, who works among the miners in one of our latest "Expectation Corners."

A new mission will be opened in Mexico, and the work in other parts of that Republic strengthened. Provision will also be made for a long-needed hospital in the city of Mexico.

The new Budget calls for special gifts for

church work in Palo Alto, for the Emanuel Church in San Francisco, a new and promising church in Washington, D.C., and liberal assistance has been promised to the First Baptist Church of Salt Lake City.

During the year work will also begin on the Dormitory to be used by theological students at Rio Piedras, Porto Rico, where a major portion of the instruction will be given to the students at the Insular University, while they receive the theological courses in this new mission guild house where they will reside and have their recitations.

The publication of an Italian religious paper, to be edited by Rev. James M. Bruce, Superintendent of Foreign-Speaking Work, while provision for moving missionaries, and for securing plans for new buildings, have not been forgotten in the estimates for the next fiscal year. And last, but not least, will be the beginning of a new mission work in El Salvador, which the Board of Managers has voted to undertake. The appropriation for the first year will, however, be only $4,000. Dr. Barnes reports El Salvador as furnishing a providential and open door, which he believes will lead to an extensive harvest field that has long been waiting for the coming of the reapers.

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The Publication Society's Needs

BY SECRETARY R. G. SEYMOUR, D.D.

IT is a great thing to have the amount which the missionary work of the Publication Society needs apportioned to the churches; and it is a greater thing to have the amount apportioned in the treasury of the Society; so that planning our work, and executing it on the basis of the expected returns the Society shall not tremble before a deficit when the fiscal year closes, and the new year opens with almost a necessity for a retrenchment in its service. No one can be at headquarters without feeling the pressure for advanced work at every turn; the appeals that come stir the soul, and when we are compelled to deny them and the causes are imperiled, we are depressed beyond measure.

The danger we fear in the matter of lowered apportionments is that the churches will feel that there is less need of money than there has been, and therefore slacken their efforts and beneficence; whereas with the growth of population and the contending forces of evil there must be a constantly enlarged giving. The question of money is the vital question of the coming of the Kingdom. In the Publication Society the enlargement of its work the past year has been possible largely through the gifts of a single individual. Would that more men like this generous-hearted one would look into the possibilities of good in these Colportage Wagons, which carry leaf and life into scattered homes of the prairies of the West, into mining camps and ranches where religious influences are so small. There is constant appeal to multiply these wagons, State Boards are appealing and pastors are asking for colporters to come and find the scattered and lost sheep. There is absolute need for the employment of twice the missionary force which the Budget now allows us to send out. There is a demand for an increased number of trained Sunday-school missionaries in every part of the Union. While a great work has been done with the comparatively few that we have, it seems so small compared to what could be done if we had means to employ trained men.

The cry of the hour is childhood. Our best efforts in secular education are put into primary work; in our religious education we must open our ears to the great needs of the children. While the Society has done some work in giving the foreign-speaking people the gospel in their own tongue, it has been but the slightest approach to meeting the demand. There should be a special fund created at once to produce literature for the hungry millions that are with us and coming yearly, and crying for the bread of life. Let the people give beyond the apportionment and meet the need.

It is vastly better for the churches to start giving in the first month than for the Societies to be kept anxiously guessing in the twelfth month. To begin in April on the Budget is businesslike Christian common sense.

A Quarter Century as District Secretary

By Charles H. Spalding, D.D.

TWENTY-FIVE years ago the fifth of next October I was elected District Secretary of the American Baptist Publication Society. My commission was made out by Rev. Benjamin Griffith, D.D., the Corresponding Secretary of the Society. It was a unique document. It singularly impressed me when I first received it, and as I read it again, at the point of closing my quarter of century of service, the same feelings are with me as then. The only instructions were embodied as follows: "We have no printed commissions for secretaries. Use your own judgment as to the best method of procedure. We put the field into your hands with the expectation that you will cultivate it industriously and thoroughly."

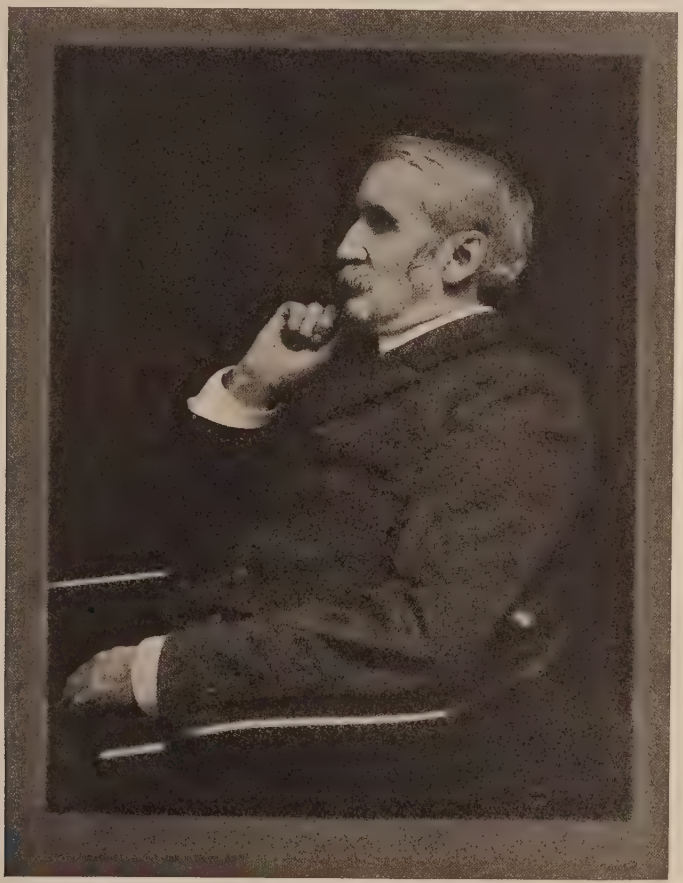
At the meeting of the Massachusetts Baptist Convention a few days later, in the Second Baptist Church of Holyoke, Dr. Griffith was present to speak ten minutes. Rev. R. G. Seymour, D.D., then pastor of the Ruggles Street Baptist Church in Boston, was president of the Convention. Dr. Griffith took five minutes of his time and then called upon the young secretary to fill out the remainder. Rev. W. H. P. Faunce, D.D., LL.D., now president of Brown University, was at that time pastor of the State Street Baptist Church of Springfield. In a letter to the examiner he, reporting the meetings, said, "Dr. Griffith evidently wanted to see how the young colt would drive." Rev. Andrew Pollard, D.D., had held the office of District Secretary for thirteen years, and I was his pastor for seven of those years, without ever a whisper or a thought of succeeding him as secretary. Under the very wise work of Dr. Pollard the office had become reinvested with a strength and dignity peculiarly its own. It was good to come into the heritage of such a succession. Then, too, one could not come into the service of the American Baptist Publication Society, at such a time, without a sort of awe-inspiring greatness and grandeur of so vast an institution. Its whole history was a romance. A cloud of witnesses were hovering over every stage of its multiplex growth from the very earliest moment. Its semi-centennial in the city of Washington, in 1874, was a glorious solemnity, enwrapped and enswathed in sanctified memories, in consecrated services, in gifts of magnificent sacrifice, embodied in struggles, in prayers and in tears. Hon. James L. Howard of Hartford, Conn., the transparent gentleman and the humble Christian, presided. Dr. Warren Randolph gave one of the addresses. Dr. Thomas Armitage preached the sermon.

The Publication Society is not dependent upon any personality to give it prestige in any given section of the country. It invests any personality far more than any personality can invest it. Its late president, Mr. Samuel A. Crozer, could "hear in the clang of its ponderous presses the softest music of evangels bearing messages of grace to hungry souls." Dr. Howard Malcom saw this Society as a monstrous engine pouring streams of water over the flames of destruction in an evil world. To Col. Charles H. Bains it was an arsenal with equipment and men for triumphant achievements against the strongholds of the foes of the kingdom of Christ. To Drs. Rowland and Seymour, secretaries of the Society now, it is a powerful dynamo whose spark energizes potent spiritual activities all over the country. To no one is it an airship; to every one it is a vast cathedral whose strength and truth and grace

> ". . . . all are aisled
> In this eternal ark of worship undefiled."

What a host of strong friends have been ready to come to its aid! The writer will never forget a Sunday morning in the early months of 1888, in the Ruggles Street Church. The story of the work of the Society was told and the great audience was sympathetic. Within two or three days Mr. Daniel S. Ford responded in a gift of $36,000, the largest gift that up to that time

had been made to Baptist missionary work by any living man. How Hon. Chester W. Kingsley, of Cambridge, loved this Society! Its chapel-car work had a charm to him. He espoused its Bible work, towards which for many years he annually gave a thousand dollars. During the eighteen years before



CHARLES H. SPALDING, D.D.

his death he put into the hands of the District Secretary nearly $60,000.

The manifold phases of the missionary work of this Society have been a strong and passionate appeal to certain benevolently inclined people. Indeed, it has been the appeal of this work which has awakened the passion of religious beneficence in many hearts. And here, by the way, let it be said that all our great objects of denominational benevolence are dependent, each upon the other, out of this principle, that an awakened passion towards one fires that passion towards others. This is one of the blessed things I have come to know in these eventful twenty-five years.

The opening of the heart of the late Hon. William A. Munroe to the work of our Publication Society was one of the sweetest experiences of all these years. It is beautiful to recall the communion and

the fellowship engendered by his generous and gracious giving. It is easy to recall instances not a few, when stepping down from a pulpit of a Sunday morning, some person stirred to a response has asked for a moment's interview, and sitting by my side has made a promise of a munificent gift, and that gift has been added to with intervening years, making a glorious total. Is it any wonder that a District Secretary comes to love his constituency? It is a blessed service, full of the rarest compensations, enkindling the most joyous relations the human heart can know. It is not easy to give it up. I welcome my successor, Rev. Guy C. Lamson, to a service the blessings of which he cannot even comprehend.

The coming of the Northern Baptist Convention has made the office of District Secretary a far greater task than under the former régime. The District Secretary, as a factor in denominational service, is more indispensable than he was even then. He never was essentially competitive, he is now happily coöperative.

Twenty-five Years of Usefulness

A LIFE of continuous activity, covering threescore and ten years and more, must have its zones of service, its strata of development and its terraces of influence. Every life has its meridian. Dr. Jonah G. Warren once said, "It is hard climbing up, but it is not every man who knows how to get decently down." There is something unusually suggestive in the bringing to a close a period of twenty-five years of service such as is seen in the case of Rev. C. H. Spalding, D.D., who has been for a quarter of a century the District Secretary of the American Baptist Publication Society, for the New England field. Previous to this great zone of service Mr. Spalding was for just twenty years in the pastorate, in Pawtucket, R.I., Pittsfield, Arlington and South Boston, Mass. Converted in boyhood, baptized in 1853 by Rev. J. P. Brown, now of New London, Conn., he became early in life a somewhat keen observer of religious motives and movements. He saw many a burning bush, and heard each time the voice of the Lord, and carried in his heart the impressiveness of the visitations. His student days in Plainfield and Suffield Academies in Connecticut, in Brown University and Newton Theological Institution were the springboard from which he took his plunge into the useful vocations of his life. He centered his influence from the very start in domestic missions, in education, and in world-wide evangelism. He has been trustee of Worcester Academy, Massachusetts, and Ricker Classical Institute in Maine. He has served Newton Theological Institution as secretary of the board of trustees for nearly a dozen years. He was for twenty-five years the Boston correspondent of the Chicago *Standard*. Many of his sermons and essays have been published. His addresses at the World's Sunday School Convention in London, in 1898, and in Portland, Oregon, in 1909, before the Northern Baptist Convention, gave him the stamp of a popular platform orator. In his advocacy of the claims of the work of the Society which he has served, he has so subordinated details to a broad and comprehensive presentation of the great cause as to make him everywhere welcomed and appreciated. He has seen great things grow under the touch of his influence and work. Friends have multiplied to him in all the churches among the ministry and laity alike. We give above an article from his own facile pen concerning the quarter century of service. New England will remain his parish.

BUDDHIST FEAST AT NAMKHAM, INDIA

REV. J. FRANK INGRAM
MISSIONARY AT NAMKHAM, INDIA

Where the Men Wear Large Hats

BY REV. J. FRANK INGRAM

THESE Shans at Namkham are celebrating the donning of the yellow robes of priesthood by three lads. When a lad decides to don these robes and enter the monastery, his parents deck him out in gaudy clothes and secure an elephant, or a pony, for him to ride in a procession about the village announcing or declaring his vow. Many presents are carried in the procession and given to the priests of the monastery afterwards. The procession is punctuated here and there by the lad, or his parents, throwing out a handful of small change for the friends to scramble for. All of this accumulates merit, and accumulation of merit is the soul of Buddhism. Within twenty-four hours the lad may throw off his robes, and be found making mud pies, or damming a stream on which to sail a toy boat. Thus lightly does religion sit on the Buddhist's shoulders.

Mr. Ingram, who has been serving in the Laymen's Movement, has written for MISSIONS a series of brief sketches describing photographs which he took.

A SLAV FAMILY INDUCED TO READ THE BIBLE BY MISS JONES

Saving the Foreign Children

By Charles L. White, D.D.

EVA BETSA

ONE of the most interesting developments among foreign-speaking populations is that which has been initiated by Miss Blodwin Jones in Edwardsville, Pa., where she resides with her mother and enjoys leisure for special Christian work. Observing the neglected condition and the general spiritual destitution among the Slovak people that live in her community, Miss Jones addressed herself to the study of the Slovak language, and has obtained an excellent working knowledge of the tongue, so that she converses in it fluently, and is thus enabled to do Christian work with ease and fruitfulness.

Soon after entering the church she became interested in these people, and seeing how dark their lives were, longed to do something to bring them to Christ. The approach, however, was very difficult, and she seriously pondered what seemed to be a problem that baffled solution. Her first step was to seek the acquaintance of three little Slovak girls whom she invited to her home. Responsive to such kind attentions, the little girls came often and were shown pictures and told Bible stories. These preliminary beginnings, however, could not reach the larger number of children who so sorely needed assistance.

Seeking the guidance of her Heavenly Father, it was soon made clear to her what she should do. As a result of her meditation and prayer she asked the little girls if they would like to form a sewing school. Of course they were delighted at the prospect of learning to sew and promised to invite their friends. The first afternoon eight girls were in attendance. This was five years ago. The eight little girls brought more,

and now the average attendance is from fifteen to twenty-five, and sometimes as many as thirty and thirty-five are present.

Miss Jones writes: "We could have more if we invited them, but as I have no place in which to meet them now but my own home I have had to refuse children for lack of room to seat them. Our school is conducted in the following manner. We open by singing gospel hymns, then after verses from the Bible have been recited we sew for an hour. I teach them plain sewing and various kinds of fancy work. The boys also come and have work suited to them. When the sewing lession is over we devote half an hour to the Bible lession, then we close with prayer. The children are bright and intelligent and are eager to learn more about Jesus. I am very hopeful of them and feel sure that the seed sown in their hearts is taking root. I have furnished those who can read well enough with Testaments, assigning them a chapter to study and a

MISS JONES BEGINNING A FOREIGN CHILDREN'S WORK IN HER OWN HOME

verse to learn each week. The interest they show is a great inspiration to me, and I thank God for giving me the privilege of teaching them at least a few of His precious words.

"But things do not always go smooth with them, for when the priest hears that they attend a Protestant school he threatens the parents, and the children are kept away for a time. They are, however, usually allowed to return, and there are some parents who permit their children to come in spite of the priest. One bright little girl of fourteen has been so persecuted by her uncle, elder brothers and sisters, that when she wanted to read her Testament in the evening she could not do so in the house, and had to go into an outside shanty with a mining lamp for a light. The relatives of this dear little girl would not allow her to sing hymns at home, and for a long time kept her from my school. Again I sought guidance in prayer, and now she is allowed to come. Another girl has been kept away because since attending she has refused to partake of beer with the family. She has not returned yet to the school.

"After beginning this work among the children I saw that if I was to hold them, the confidence of the parents must be won, and I began to call at the homes. It is a pleasure to report that I have found them to be friendly people, very responsive to kindness, and by doing little things for them, such as visiting the sick and taking to them any little delicacies or occasionally applying simple home remedies in times of sickness, I have succeeded in winning their confidence and love."

The facility with which Miss Jones has learned to speak the Slovak language has brought her into very sympathetic touch with the mothers of the children who have all too little to encourage them in their hard and strenuous lives. She finds that to talk in the native tongue is a sure way to win the hearts of these new Americans. This self-appointed missionary also frequently acts as interpreter for the Slovak people, and they are more and more looking to her as their friend and Christian benefactor.

Miss Jones reports that many whom she visits are dissatisfied with their religion, and are hungering for the Bread of Life. She distributes tracts and Testaments in their own language among them, but what they need most is some one to preach the gospel. She laments that this is impossible because they have no building in which to gather people.

Learning of the Christian initiative and interesting work of Miss Jones, two Slovak missionaries of the American Baptist Home

Mission Society, Brothers Zboray and Steincavitch, held open-air meetings each week in the town in which the mission school is located, but these had to be discontinued when the cold weather began.

God has wonderfully blessed the efforts of this heroic young woman, who felt her responsibility and measured her stewardship, not by the missionary efforts which she could stimulate in others by her contributions, but by her own service, which she could render by acquiring through diligent study the Slovak language and patiently attacking a difficult problem with results that must bring comfort and satisfaction to her soul. She intends to press on, believing that God's word shall not return to him void, but that it will accomplish that which He pleases.

Has not Miss Blodwin Jones of Pennsylvania, who has caught the evangelistic spirit of her own Welsh people, pointed out a path of Christian work which many young men and women in our churches who have leisure and ability for service might well enter and follow with patience until they have illustrated again the parable of the Good Samaritan?

Registration and Entertainment in Philadelphia

The messengers to the Baptist World Alliance must get their credentials from the various corresponding secretaries of the State boards. No messenger can be registered without that certificate. The basis of representation is one messenger to every one thousand membership. There will be a registration fee of two dollars for all American and Canadian messengers.

Admission to the Alliance meetings will be by badge; no one not having a badge will be admitted until after the opening hour. In this way the privileges of the Alliance will be secured to those who take the pains to come from a distance.

Entertainment can be secured in private homes, lodging and breakfast, from one dollar up. At hotels, rooms without bath, one dollar up; with bath, two dollars up. Better rooms at somewhat higher figures.

The Calling of William Shaughnessy

By Rev. W. E. Hermiston

DIGGING FOR DIAMONDS ON CHAPEL CAR EMMANUEL
A LIVING WITNESS TO THE GOSPEL'S POWER TO SAVE

THE picture we give is that of a diamond from the rough, and the case illustrates what is frequently met. We were on our way to one of the churchless towns in the Yakima Valley, Washington. We stopped at the State Convention at North Yakima, and there found this man. He was then a poor lost, degraded, rum-soaked drunkard, who was, as far as we could see, among the hopelessly submerged tenth that we consider a moral waste. The first day he came to the Chapel Car he was the worst looking piece of humanity I have ever looked at, and I am sure that no human system of education or philosophy could have lifted him up to where he is today. Nothing but the redeeming and regenerating power of the gospel could have saved him.

We directed him to the Baptist church where the meetings were held, as we were crowded out of the car. As he said later, that morning he heard the bright, cheerful music of the gospel songs, and as the people sang, "Jesus, lover of my soul," he thought, "Does any one love my soul?" Then the pastor prayed that God would break the chains that Satan had bound around the hearts of men, and after the prayer a little girl arose and spoke to the audience. As the golden curls fell across her forehead she looked like a little angel. She asked them to pray for her father, who was a drunkard. And Shaughnessy said, "Her voice sounded like my own child's, and it awakened my past, and I said then, 'I will arise and go to my Father's house.'"

He arose and asked the people to pray for him. At the pastor's invitation he came forward and knelt in prayer, and that was the beginning of a gracious revival. The people came forward, and it was a time when many renewed their covenant.

His conversion was genuine, and on last Thanksgiving Day he was baptized by Dr. H. L. Boardman, his pastor. He has developed into a bright and shining light. He stood on the street the other evening and spoke to a large audience, and as he looked into the faces of many of his old companions he said, "Boys, I used to ask, 'What do

WILLIAM SHAUGHNESSY

you have on your hip?' and they would show a flask of whiskey. Now I have something on my hip, but thank God, it is a Bible!" And as he held it up he said: "I have seen the time when I spent fifty dollars along here in these saloons and then slept in a box car. Now, I have a good suit of clothes and a good room to sleep in, and I have a position, and this will be the happiest Christmas of my life, for I shall be reconciled to my family and loved ones."

There are many things we can never report in this wonderful work on the Chapel Car. Only the angels can tell the story.

SCENE FROM PAGEANT — RESCUE OF WIDOW FROM SUTTEE

"The World in Boston"

WHEN it was first proposed to hold a great missionary exposition in Boston, similar to the "Orient in London," the prediction was general that in this country such an exposition, entailing an expense of tens of thousands of dollars, could not be made successful. There were fifty skeptics to one believer in the project. But when Mr. Gardner had come over from England and met certain groups of men, he inspired them with his own absolute faith in the enterprise, and it was decided to try it on in Boston and see what would come of it, under his leadership.

There had to be done a vast amount of preparatory work in connection with a scheme so great, involving the securing and training of thousands of volunteer workers, and the preparation of elaborate exhibits. In a country like ours there was a whole new field of home missions to be explored and brought into exhibition line. The Home Boards joined in the plan with the Foreign, and the World in Boston is to be the whole world indeed. There will be Indian pagodas from India and Indian tepees from the United States. Chinese and Japanese will represent native and new-world environments. The nations will assemble, and all races will mingle on common ground, while over all the banner of the cross will be raised.

As the work has gone on, the public interest has been whetted and increased until, unless all signs fail, the Exposition will be altogether the greatest thing of its kind Boston has known. Designed as a New England affair, it is said that excursions are planning to come from the Middle States, and from every part of New England the crowds will come in. And this, mind you, to see a purely missionary exposition.

There is no mistaking the fact that people like a big, venturesome, extraordinary thing. And they are going to have it in this exposition. We expect when it actually is in operation to give such an account of it, with illustrations from the spot, as shall be worthy and enable our readers to form an adequate idea of it. Now we desire simply still further to whet the appetite of those within reach.

It is plain that no exposition yet held in this country has had anything like the variety and attractiveness of this one, so soon to open in Mechanics Hall and to fill every part of the huge building. It will be something new to be able to walk into a Chinese village and talk to real Chinamen, just as though you were a missionary in Hong Kong or Peking. Then to see a "bazar" in full operation, as though you had been transported to India! Things you have read or heard of you can here see in real form. A Korean house, a Porto Rican cottage, an Indian tepee, a Japanese pagoda,

idol and fetish, curios from all lands,—these will take form and make a new impression not to be forgotten. The main floor of the building will be given to courts and scenes representing all the non-Christian countries. In the Chinese section, to give an illustration, there will be a joss house, a chair hong, a pagoda, a chemist shop, industries and products, a house with funeral ceremony, a shrine, a preaching temple, etc. Africa will show a Congo hut, a fishing house, blacksmith shop, mission house, well, devil hut, granary, kalabashes shop, medicine shop and a witch doctor. This will give an idea of the elaborateness of detail. Then there are to be large spaces for medical mission work, industrial missions, and the various home mission fields, covering the work among immigrants, the Indians and Negroes, frontier work and Cuba and Porto Rico, Mexico and Hawaii. Educational work will also have its place.

Tableaux and costume lectures, group lectures, moving pictures and stereopticon lectures will make up another distinctive and educational feature of the Exposition. The grand pageant will represent Darkness and Light, and will be a distinctive feature. To carry on the daily work of instruction and information, to attend the booths and form the pageant, requires a small army of young people. This has been recruited from the churches, and thoroughly drilled for many months. Think of ten thousand stewards, as the Exposition staff are called! These will, very many of them, be in costumes of the countries they represent, and they have made themselves familiar with the countries and people, the native life and religion, the need of the gospel, the story of Christian missions in the past, and the opportunities now presenting themselves to the missionary.

Those who have seen the expositions in England, and the designs made for the World in Boston, say that the coming exposition here will far surpass in effectiveness anything done hitherto. All the experience of the English expositions has been at the command of the Boston exposition, and improvements have been made possible by that experience as well as by the broadening of scope. For the illustrations herewith we are indebted to the *Exposition Herald*.

The one thing that our readers will not fail to do, if it is at all possible, is to go to the exposition, and go often enough to make a study of it. The opening day is April 24, and the Exposition will continue until May 20.

HOW SOME OF THE STEWARDS WILL LOOK

THE NORTHERN BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY W. T. STACKHOUSE

OUR OBJECTIVE: TEN CENTS PER WEEK PER MEMBER AS THE MINIMUM FOR MISSIONS

Baptist Laymen's Rally Song

BY H. L. MOREHOUSE, D.D.

Tune: Battle Hymn of the Republic

We are coming, we are coming, Lord, a hundred thousand strong,
We are coming for the conflict of the right against the wrong;
With a glorious gospel message, and a glad, exultant song!
For God is leading on.

Chorus:

Glory, glory, Hallelujah; Glory, glory, Hallelujah;
Glory, glory, Halleujah; our God is leading on.

We are coming to a harvest such as earth has never known;
Out of every tongue and nation God is gathering His own;
Glory, honor, power and blessing to the Lamb upon the throne!
Our God is leading on.

Coming, coming is the Kingdom; God is with us now as when
He empowered His ancient heroes; He is calling now, as then;
Let His ransomed people answer with a hundred thousand men!
For God is leading on.

We are coming with a vision of the glory that shall be,
When our Lord shall have dominion over every land and sea;
Vision of supernal glory through a blest eternity;
For God is leading on.

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The Springfield Laymen's Meeting

BY THE EDITOR

THE Laymen's Banquet at Springfield may be taken as, in some measure, typical. It was held in the Highland Avenue Church, which has an unusually commodious vestry, and the tables were set for more than three hundred and fifty. The ladies of the church were the caterers and servers of an excellent dinner, and the tables were tempting in appearance. The room indeed presented a brilliant aspect, and was the scene of much enjoyment during the hour of the feast. The men were seated by churches, and gradually cards made their appearance, with the names of the different churches upon them, so that the Holyoke and Agawam and other suburban people were distinguishable from the Springfieldites proper. There was applause as the signs were raised. Still more when the double quartet from the colored church sang some of the plantation melodies, including of course the "Oldtime Religion," which was declared to be good enough for Dr. Weeks of the Highland Church, Dr. Stackhouse and others. One who doubts the efficiency of such a dinner in promoting fellowship and human interest would have hard work to preserve the doubts in that genial atmosphere. Then, the impression made by the sight of so many men drawn together to consider the subject of missions was in itself enough to justify the gathering. As a social occasion, merely, it was worth while. We are talking a good deal about Baptists getting together. Here they were together, and ready for business. Sociability begets do-ability.

It was evident that the appetite for the eatables was no sharper than that for the program that was to follow. The way had been prepared by good feeling, and Dr. White of the Home Mission Society had close attention from the start, when he illustrated the attitude in which some approach their missionary offerings by the story of his little girl who snatched her sister's pencil and ran with it, and being remonstrated with and told that such a wrong act must be settled with her own conscience,

after a considerable period of reflection walked up to the older sister and threw the pencil at her saying, "Take it, you stingy old thing, I'm going to be like Jesus!" An impressive but brief setting forth of the American problems presented in the home mission work followed. Then Dr. Haggard, of the Foreign Society, was introduced and widened the horizon, showing the power in the reservoir and the way to utilize it.

It should be said that the presiding officer, Mr. W. C. King, the live chairman of the local committee, had spoken brief words of welcome and introduced the speakers, also introducing the various workers and guests at the platform table. He was happy in his presentation of the "long" awaited chief speaker, who unbent himself until he justified the "Lincolnesque" appellation bestowed upon him. For a full hour Dr. Stackhouse took the audience with him into all phases of the missionary work and of the Laymen's Movement. I shall not attempt to describe his address. Some of the features of it are given in the form of verse in this issue. One thing is sure — the men will not forget him, and they will always welcome him. He is so unmistakably a real man, and a man with a mighty sweep of vision, determination of purpose, and faith in his message and the God of missions, that men are bound to recognize him as a force and to listen. He does not neglect the practical side. He shows exactly how the development of the laymen's interest in missions means the carrying on of all the work of the church in businesslike manner and on a sound basis. He makes it clear that the increase of missionary giving, done on system and not impulse, means increase all along the line of church effort. He draws his illustrations largely from cases that he knows personally. His points are reasonable and hence appeal to the common-sense of his hearers. When he has fairly and fully presented the case, as an able, fair and zealous advocate, he calls for some immediate action, so that the impulse generated may not dissipate and injure. If the methods proposed by the Laymen's Movement are sound, and the ten per cent per week per member for missions as a minimum is a reasonable proposal, the men are asked at once to affirm that by resolutions, with some other points added, such as a strong missionary committee in each church, an every member canvass, and a definite advance. This puts a mark for the future, and clinches something.

The good effects of the evening were seen. Men were talking freely of a new sight, a deepened sense of duty, a keener realization of personal responsibility, a disposition to remove the disrepute of allowing the women to do the men's work of the church as well as their own, a desire to study up on missions, and so on. There was a manifest interest engendered. The subject had taken on life. Not a pastor there but would find it easier to preach a missionary sermon and present a better system of benevolence. The impression was strong and wholesome, and would all make for better church membership and general progress. It was clear that wherever these meetings are held there will be results, some of them immediately visible, perhaps more of them long unseen and unknown. Watching critically that gathering of men in the Highland Church, noting the social cheer, the growing acquaintance, the joy in being together, the pleasure of the large number of ladies and young women in their gracious serving, the serious undertone as the great task of the church was brought clearly into view, the impression of a strongly virile yet highly spiritual personality upon all classes of men — taking all the factors and features into consideration, it is my conviction that no man can measure the possibilities and probabilities and certainties of blessing and development for men, for the churches, and for the world-wide mission cause that lie in the Baptist Laymen's Movement. Its broad inclusive platform, covering every phase of missionary activity, is matched by the spirit of its leader, and of the devoted men who are his colaborers in this great quickening Movement.

Those who are engaged in the "setting up" of these meetings will bear testimony to the fact that the success in getting the men together depends chiefly upon the pastors and the laymen who serve on the local committees. Where the pastors, as in Springfield and all points yet visited, eagerly welcome the Movement and inspire their men of influence to take hold of the committee work, there is no question as to success.

The Meeting at Binghamton

The largest meeting of the last week of February in New York State was at Binghamton, where 425 men sat at the tables in the Y.M.C.A. auditorium. Delegates came from many small towns in the vicinity, and it was an enthusiastic gathering. The speaker preceding Dr. Stackhouse was District Secretary Divine of New York, who strongly set forth the church and her missionary achievements as the greatest asset the world holds. America has been given the strategic position and the equipment for the world task. The Secretary of the Movement made one of his most effective presentations of the work, and the resolutions were passed with a will. Committees were also appointed to carry out the plans made.

All Day at Wilkesbarre

At Wilkesbarre there was an all day conference, the evening banquet not being sufficient for the appetite of the men in that section. This made a great day. At the morning and afternoon session Dr. Barnes participated, making a deeply impressive address in the afternoon on "The Unfolding of the Modern Missionary Enterprise." The conference on methods was very helpful. President Harris of Bucknell was among the speakers in the evening. Rev. E. C. Kunkle, pastor of the First Baptist Church of Wilkesbarre and a live missionary wire, presided at the banquet. All the pastors worked hard for the success of the meetings, and the attendance included nearly every Baptist church in the Wyoming Valley.

Other Meetings

At Corning, N.Y., 225 men attended the banquet, this being a goodly meeting for the place. At Hornell there were 127, at Waverley 240, at Cortland 237, and at Wilkesbarre, Penn., 356. This drew from the Wyoming Valley, and many Welshmen were present, so that the singing was fine. The men sang Dr. Morehouse's new Movement Hymn, which we print in this department, with a volume and sweep that were most inspiring, and it is a pity the author could not have heard them.

BAPTIST LAYMEN'S BANQUET IN FIRST BAPTIST CHURCH CHAPEL, AUBURN, N.Y.
PHOTO SENT BY PASTOR A. W. BOURNE, D.D.

How the Baptist Laymen's Movement Converted One Pocket-Book

NOT ALTOGETHER FICTION BUT FICTIONIZED FACT

I

JOSIAH JONES was mad clear through, there was no doubt of that;
You could see it in the way he held his head up as he sat,
And after benediction made a dive to get his hat;
Then stalked in stately anger down the full length of the aisle,
Asserting that he wouldn't stand for preaching of that style.
He came to hear the gospel and be made a better man,
And not to be insulted with a new financial plan.
He'd go to church where he could find salvation full and free,
And not have his religion hang dependent on a fee.
The way the parson talked about the dollar was a shame;
It made the church just nothing but a money-grabbing game.
And then, the glaring impudence of calling folks to time
Because they didn't give enough — as though that were a crime.
He wanted it well understood that as for him, he'd go
Where people did just as they pleased, and didn't have to toe
A money mark set up for them by preacher and trustees,
Who'd do much better if they spent more time upon their knees,
And when the bills came due, like men, just paid them, as their share,
And left the other folks a chance to spend their time in prayer.
He'd been in that church many a year, but ne'er before had seen
A man who dared to pick him out as miserly and mean.
Perhaps he hadn't given in a regular sort of way,
But that was his own business, and he guessed he'd have his say.
They'd find they'd made a big mistake, to make a man feel strange
By saying the Lord demanded something more than one's "loose change."
He thought he recollected Moses didn't ask for nary
A cent from those old Israelites unless 'twas voluntary.
Those ancient times — how grand they were — would he'd been living then!
(To which one of his hearers said, too audibly, "Amen!")
Well, let 'em go — the day would dawn when they might change their song,
And beg him to come back again, to help them get along.
But he no more a member of that grasping church would be
Until they sore repented, and dispensed the gospel free.

II

So this was one result that came from the Apportionment
And Budget plan the pastor felt it pleasure to present.
Josiah took it all awry that any one should dare
To indicate to him or to his church a proper share
In missionary movements which the whole wide world should bless
With gospel light and privilege. For him, he must confess,
The proper way was just to leave that matter to himself —
The church was not a body set on pushing for the pelf.
The trouble with Josiah's view was that it pleased the many
Who estimated missions, not by pound gifts, but by penny.
And so he had a following, and things looked rather grim,
With chances for the Budget most unfortunately slim.
But still the pastor in his plans with faith and zeal persisted,
And gathered small but earnest band who for the cause enlisted.
They sent for stewardship literature to Secretary Moore,—
For "triplex plan" and tithing blanks, a "stream of money" to pour,
For duplex envelopes that make for method systematic
Instead of the old giving style — the casual and erratic.

When quiet work had been achieved through leaders well selected,
To see that wrong opinions were by truthful ones corrected,
The pastor called a meeting, to determine what should be
The church's missionary plan and "giving" policy.
Josiah still was obdurate and angry, but he came
To block, he said with grim, stern tone, the pastor's money game.
And sure enough, when pleasantly the plan had been unfolded
To raise the full apportionment, he rose and roundly scolded.
His followers applauded, and to save a stormy scene
The meeting was declared adjourned — a victory for spleen.
But still the truer-sighted strove, spread duplex envelopes,
And worked for the apportionment though with diminished hopes.

III

This was the situation when the Laymen's Movement came,
With program and announcements that soon set the town aflame.
The men in all the churches were attracted by the plan,
And banquet applications soon the limits overran.
Josiah said defiantly, he didn't mean to go,
As though that meant sure failure for the so-called "Laymen's show."
The men resolved, however, that Josiah should be there,
For critics and opponents were the workers' special care.
He had five calls in one forenoon, from friends who came entreating
That he should purchase ticket for the Baptist Laymen's Meeting.
At first he answered gruffly No, he didn't mean t' attend,
But after four came in and asked, he couldn't help unbend.
The fifth received his promise that he'd go a little while,
And went away well satisfied, with reassuring smile.

IV

The evening came; the scene was bright, the decorations fine;
The tables clad in snowy white with silverware did shine;
The ladies fair to serve were there, the men filled every seat;
And for an hour, with fellowship, they had good things to eat.
Josiah had been placed with those who urged him to be present,
Who with intent their efforts bent to make the banquet pleasant.
So many men, such solid fare, such friendliness and cheer
Made this by far the greatest night he'd known in many a year.
Indeed, he'd never dreamed that men like these in high positions
Would crowd a place like this to show their interest in missions.
The spirit of good comradeship o'ercame his last objection,
And I don't think he would have winced at even a "Collection."

V

But now the moment came for which the finely served collation
Had been the best known means devised of skillful preparation.
The chairman of the local force that organized the meeting
Presided as toastmaster and gave cordial words of greeting;
Then introduced a speaker who was fresh from mission field
And briefly sketched a picture that most vividly appealed,
So real it made the awful needs, the scarcity of men,
The greater scarcity of funds to send them forth. And then,
The chairman introduced the chief — the great-souled Secretary —
The six-foot-five man — Lincolnesque — with face extraordinary —
With burning eyes and thrilling voice, and all the points that presage
A living prophet of the Lord with twentieth-century message.
His long right arm stretched sternly forth, his index finger pointed,
He seemed, to dazed Josiah, as the very Lord's anointed.
Still more, Josiah felt that he was surely indicated
As Doctor Stackhouse pictured those poor Christians, far belated,
Who had not caught the vision of a world set in relation,
Of the great redemptive purpose that embraces every nation,
Of open doors set wide today for world evangelization.
The glory of it smote his soul; but now came a prediction
Of what would be accomplished when a genuine conviction

Laid hold upon the laymen of the land and made them ask
That God would give them grace to see and undertake the task.
Swift, burning fell the words that told how faithless they had been;
How covetousness had held them fast in selfishness and sin;
How with our vast increase in wealth, our prosperous conditions,
The Baptists had not averaged three cents a week for missions;
How this was recreant to the Lord who gave the Great Commission,
And called for deepest penitence, conversion and contrition.
Then came the clarion appeal to face the matter squarely
And deal with missions as they dealt with daily business — fairly.
Ten cents per week per member — as a guidepost not a goal —
Was surely minimum to ask of a converted soul
To give the gospel message, with its note of joy profound,
To every needy creature unto earth's remotest bound.
If this were done, not only would the Budget quick be raised,
Th' Apportionment far exceeded, but — (Josiah sat amazed) —
With treasuries o'erflowing, swift our work we could expand,
And raise victorious banners for the Christ in every land.

Not yet the speaker ceased; he told just how the system worked;
What changes came to churches that of yore their duty shirked,
But now had seen with Christ eyes, and had found it greatest joy,
In service and in giving, means and talents to employ.
He told how debts and deficits had swiftly disappeared
When churches their finances to these modern methods geared.
He showed the meanness of the men who would not make a pledge —
Held up the shrinking hypocrites, who squirm and rave and hedge
When asked to do the Lord's work, when He plainly makes it known,
As honestly and faithfully as they would do their own.
And as he pressed the plain, stern truth, Josiah seemed to shrink,
And wished that through the hardwood floor he might in some way sink.

But now the speaker changed again, and pointed to the cross,
Declared how gladly in all days good men had suffered loss
To serve Him who had died for them; how still heroic men
Were ready to give all for Him, if they but knew. And then,
With splendid passion-burst he placed their privilege in view,
And asked each — in the Master's name — to say what he would do.

VI

Josiah sat as in a trance while resolutions passed,
And benediction was pronounced. Then up he rose at last
And started for the speaker who had shown him his own soul —
His selfish, shameful, stingy self — against the shining goal.
He grasped the strong, kind hand outstretched — then suddenly outblurted:
"Thank God for what you said tonight — thank God, I've been converted!
I've thought I was a Christian for well on to forty years,
But haven't been a real one as the vision now appears.
Yet, by His grace I'll be one, and I'll start this very night.
I tried to knock the Budget out, but now I'll set that right.
Yes, here's my pastor, he knows. Pastor, that Apportionment
We'll raise if I contribute every last remaining cent.
I've been all wrong, I see it, but I've come into the light —
God bless the Laymen's Movement — it has saved my soul tonight!"

VII

The closing word is but to say that this was true conversion —
Josiah carried out in full his penitent assertion;
When Sunday came he asked to speak, and told the congregation
How wrong he'd been and how he met his mission transformation.
He pledged one-tenth, and said he yet could not feel quite content
Until they'd doubled the amount of their Apportionment;
Which, under such strong influence, they did before they went.
Should there be need in your church for a little soul improvement
Arrange quick for a banquet of the Baptist Laymen's Movement.

Missionary Program Topics for 1911

January.	Our Work among Foreign Populations.
February.	Our Work for Mexicans and Indians.
March.	The Western States: Status and Outlook.
April.	The World's King and How He Conquers.
May.	Colporter Work.
June.	Our Denominational Power and Obligations. (Meetings in Philadelphia.)
July.	Our Obligations to Porto Rico and Philippines.
August.	State Convention Work.
September.	Reports from China.
October.	Reports from India.
November.	Ttials and Triumphs in Europe.
December.	African Missions

Colporter Work

PROGRAM FOR MAY

1. Hymn: Selected from Hymnal.
2. Scripture Reading: Parable of Sower.
3. Prayer: For the colporters especially, as they carry their gospel seed, in Bibles, Testaments, tracts and books, up and down the land; as they also enter into homes and do a personal work of evangelism.
4. Hymn: Sowing seeds of Kindness.
5. Sketch: On the Untraveled Road; pioneer experiences of Colporter Edward B. Edmunds, given in March Missions. Divide this into at least four parts, giving one to each of four young men to read.
6. Hymn: Selected.
7. An Italian's Colporter Work in New York (Missions for March).
8. Special prayer for the colportage work among the foreigners coming here to make their home.
9. The Colportage Wagons and their Helpful Work. (Send to American Baptist Publication Society for leaflet on this work, full of incidents good to read.)
10. Hymn and closing prayer or benediction.

Note. Send to 1701 Chestnut Street, Philadelphia, for colportage literature. Back numbers of Missions contain most interesting matter for the program. Do not make it too long.

A Revival at Fosston, Minnesota

Rev. W. E. Risinger, Publication Society missionary in Minnesota, reports that he has had a successful meeting at Fosston, where under the care of Rev. A. Erickson a new Sunday school has been established. The new church has thirty members and

NEW CHURCH AT FOSSTON

excellent prospects of growth. Then Mr. Risinger carried on meetings at McIntosh in connection with the church. After holding a Sunday school institute the people pressed him to return for evangelistic meetings, which he did. There was a deep spirit manifested and a number professed conversion. It is the missionary's custom to close his Sunday school institutes with an appeal to the unconverted to accept Christ, and many have responded.

WOMEN'S WORK IN MISSIONS

The Jubilee Campaign

The Woman's National Foreign Missionary Jubilee Meetings in Buffalo were remarkably successful and inspiring. Nine denominations united. Services were held in the Central Presbyterian Church, which seats about 1,500, and overflow meetings in two other churches on two evenings. Many representatives from the foreign field were present, besides women who are prominent in their denominations as helpers on the home field. Our Baptist women were surely not behind others in leadership and in the interest and effectiveness of their speaking. Mrs. H. W. Peabody of Boston spoke at nearly all the sessions, and was always heard with delight. Another Baptist woman, Mrs. W. A. Montgomery of Rochester, was equally prominent. Mrs. Peabody at one meeting gave credit to Mrs. Montgomery's book, "Western Women in Eastern Lands," for having suggested the campaign. Mrs. W. T. Elmore, one of our Baptist missionaries, made a deep impression.

Toward the million-dollar fund, Buffalo pledged about $8,000. In the reports of subscriptions made at the closing meeting it appeared that the Baptists stood ahead of others. Friday afternoon was given to the denominational rallies, and the Baptists met at the Delaware Avenue Church, where about 700 women gathered, and over $3,000 was pledged, the largest up to date. Following these denominational rallies was the banquet in Convention Hall. This banquet exceeded all expectations. Plans were made for an attendance of 1,500 women, but it became necessary to accommodate about 2,500, with many unable to secure admission. The large hall was beautifully decorated. A touching incident was the presentation of Mrs. Reuben Lord, eighty-two years of age, who was present at the organization of the first woman's missionary society in New York fifty years ago.

Fortieth Anniversary of the Woman's Baptist Foreign Mission Society

The "World in Boston," it is to be. The fortieth anniversary of the Woman's Baptist Foreign Missionary Society will be most appropriately observed in the home city of the Society, April 20, 21. The convention will be entertained by the circles of the four Boston Associations led by an able corps of women to direct the details. These officers and chairmen of committees already have the affair well in hand: Chairman, Mrs. Geneva B. Smith; secretary, Miss Hattie A. Manley; treasurer, Miss Grace E. Colburn; chairman of finance committee, Mrs. Robert W. Van Kirk; hospitality, Mrs. F. W. Walsh; press, Miss H. A. Manley; reception, Mrs. W. H. Heustis; registration, Mr. P. W. Danforth; assignment, Mrs. J. H. Weld; information, Mrs. E. C. Applegarth; entertainment, Mrs. L. K. Durgin; music, Mrs. W. N. Donovan. The meetings will be held in the Ford Building, which offers ample accommodations. The headquarters for officers will be at the Parker House, where rooms may be obtained from $1.50 up, one in a room, or $2.50 up, two in a room. Meals will be served in Kingsley Hall at twenty-five cents a plate. Circles should arrange to send large delegations, and are urged to correspond with the proper committees as soon as possible in regard to entertainment.

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The Western Society's Annual Meeting

The fortieth anniversary of the Woman's Baptist Foreign Missionary Society of the West will be held at the First Church, Indianapolis, April 11–13. It is expected that every State in its constituency will be represented among the delegates in attendance, as the meeting of 1911 promises to be one of unusual note. The Woman's Societies have a story of achievement to tell of which Baptist women (and men too) may well be proud.

The Local Circle and New Budget Plan

As there has been some confusion regarding the working of the new Budget plan in relation to the women's circles, Mrs. A. G. Lester, President of the Woman's Home Mission Society, says in *Tidings:*

"In the new Budget plan the relation of the local circle to the Women's Societies is in no way changed. As you know, this apportionment plan has long been followed by the Women's Societies. It has proved so successful that it has been adopted by all the missionary societies. The aim in view and the one we believe desired by the Northern Baptist Convention is that this plan will in no instance diminish the gifts from any church or circle, to any one of these great missionary enterprises, for each has its definite work to do, but will result in larger gifts for each and a greater interest in all our missionary endeavor, which means the work of bringing in the kingdom.

"The work which the Women's Societies are doing is a distinctive work, and the apportionments for its maintenance should be raised whether it be in the circle (and we still consider this the better plan) or whether it be included in the church budget."

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The Women at Northfield

The fifth summer conference of women in the interest of Home Missions will be held in Northfield, July 21–28, on the campus of Northfield Seminary. The program includes mission study, Bible study, discussion of methods, evening addresses, a quiet hour on Round Top, talks by missionaries, and afternoon recreation. Information can be had from headquarters in Chicago, from Mrs. N. N. Bishop, Ford Building, or Mrs. Reuben Maplesden, 4114 Pine Street, Philadelphia.

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A Woman's Bible Class in Porto Rico

There is more than one, but the one now in mind is at Caguas, a city of nine thousand inhabitants located among the evergreen hills. The name of this class is "The Faithful Sisters," and is appropriate since its members are faithful in attendance and try to live up to the ideals of the class. Recently at the regular Friday-night meeting there were fifty-five women present. The members of the class are working hard to increase the attendance. They appreciate the benefit received from it and want others to share the good things with them. This class was organized over a year ago by Misses Palacios and Martin, who are missionaries of the Woman's American Baptist Home Mission Society. The Bible is taught and much more. Lessons are given on home-keeping and health. Housekeeping is not dignified by many Porto Rican women. The women of this class are finding out they can serve God by keeping their homes clean and caring for their children.

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A Merited Appreciation

The Woman's Missionary Jubilee continues with remarkable enthusiasm. The fund for special buildings on the various mission fields is swelling toward the mark of $1,000,000. The meetings succeeding that in Washington were wonderful. Audiences of 4,000, 3,500, 3,000 are common. The Pageant was given twice in Pittsburgh, the two hundred girls and women being carried from one hall to another in automobiles. One of the most impressive things about this whole Jubilee is the magnificent generalship displayed in its organization and conduct. Every meeting is an astounding success, and every detail is carried through perfectly. For this the Jubilee is chiefly indebted to Mrs. Henry W. Peabody of Beverly, Mass., Chairman of "The Central Committee on the Study of Missions." — *The Watchman.*

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A Chinese Woman of Note

Dr. Yamei Kin, the first and so far as known, the only Chinese woman physician graduated from an American medical college, and now head of the Woman's Medical Department of North China, a government position, has returned to this country with a young Chinese woman who will try for a doctor's diploma at Johns Hopkins. Dr. Kin, a Cornell graduate in 1885, has done a remarkable work in China, having reorganized the hospital system for women and children, and established a nurses' training school. As head of the Imperial Woman's Medical School at Tientsin she wields wide influence. She says the Chinese women are taking a much more active part in affairs than hitherto.

THE WORLD SURVEY

FOR THE MISSIONARY MEETING

Missionary Schools the Models

In the 30,000 Protestant missionary schools of all grades in mission fields there are today more than 1,500,000 of the choice youth of the East. But what is more significant, these schools are becoming the models on which are organized the schools of the country. The missionaries, by the work they have done and the success of their endeavor along educational lines, have won for themselves an influential position as educators in the East. — *Secretary Barton*, A.B.C.F.M.

Value of American Mission Schools

The Vice-Consul of Chefoo, Shantung Province, China, C. N. Williams, reports that careful inquiry reveals the fact that by far the most extensive and effective work for spreading western education in that province is being done by the Protestant missionaries, most of them being Americans. The schools, he declares, are graded according to the home standard, and thoroughness seems to be the keynote. With the exception of some who have "picked up" their English, most of the English-speaking clerks and employees come from the mission schools.

What Medical Missions Do

The medical branch of missions is doing more to reconcile the Chinese to foreign association than any other agency. During a recent overland trip to a city where no foreigner had been permitted to live till the American medical missionary opened a dispensary, he declares that the mention of acquaintance with that missionary invariably put him on a friendly footing. Contact with their work forces the conclusion that the missionaries are practical forerunners of the commercial enterprise. They seldom fail to win the respect and esteem even of those who will not accept their doctrine.

Turkish Immigration

In the Asiatic provinces of Turkey there are regions of discontent and conflict, even though there are no outward rebellions. The emigration to America continues despite the new government, and is recognized as an alarming fact. One of the Turkish newspapers declares that there are 300,000 Ottomans already in America who have come from Syria, besides 80,000 Armenians. This tide cannot be stopped until its causes are removed.

¶ A missionary in Albania reports that the government oppression has not been exaggerated in the papers; that hundreds of Albanians have been killed and other hundreds beaten, exiled or imprisoned. Quiet people have been treated as the worst of criminals, all newspapers and schools have been prohibited. The American missionaries are safe only because the Turkish officials do not dare bring down the American government's power upon them.

Russia's Population

¶ The new census in Russia gives a population of over 160,000,000, with an annual increase rate of two and a half millions. The vast peasant population is shown by the fact that of each thousand persons 771 are peasants, 112 are inhabitants of towns, including merchants and mechanics, 15 are noblemen, 5 are clergymen or priests, and 45 are in government employ. No nation

has a more heterogeneous population, and none a more irresponsible and tyrannical government. Autocracy gives way slowly in Russia, but it is doomed. The State Church will go with it, and then Baptists will have a great day in the land of the Tsars.

The Insinuating Mormons

It is stated that a leading Mormon has secured the position of agent for the White Star Line at one of the ports abroad. It is pertinent in this connection to say that the English Home Secretary has reported to the House that rigid steps should be taken to suppress the Mormon missionaries who are luring hundreds of young women from their homes. The Emperor of Germany has forbidden the Mormon emissaries entrance to his dominions, but they steal in nevertheless. Our government might well be asked to keep these missionaries at home. Meanwhile the Mormon Church is growing in power, protected by its religious guise.

Look Out for Liberty

The Home Missions Council, which includes the chief Home Mission Boards of the country, has reaffirmed the Protestant doctrine of no appropriations from the public treasury for sectarian purposes. The Council at its Washington meeting sent protests to the chairmen of both House and Senate committees against an appropriation of 300,000 acres of land in New Mexico for a Catholic industrial school, and also against an appropriation of $20,000 to be expended by the Northern Californian Indian Association, a Protestant body. The Baptist position is the only safe one — no appropriations of public moneys for any sectarian purposes whatever.

What Costs

Speaking of the relative cost and methods of administration, the Foreign Board of the Reformed Church reports a total cost of administration and educating the churches of about twelve per cent. This sentence is added, which is worth thinking about: "It is not handling the money that costs, but getting the money to handle."

A Worthy Work

The Old Jerry McAuley Water Street Mission, which has done such a remarkable rescue work, is seeking to erect a new and much needed building which shall make its future secure. The present superintendent, John H. Wyburn, is exactly adapted to carry forward this enterprise. The Water Street Mission testimonies from saved lives form another of those volumes of redemption that are the absolute proof of the power of the gospel to save.

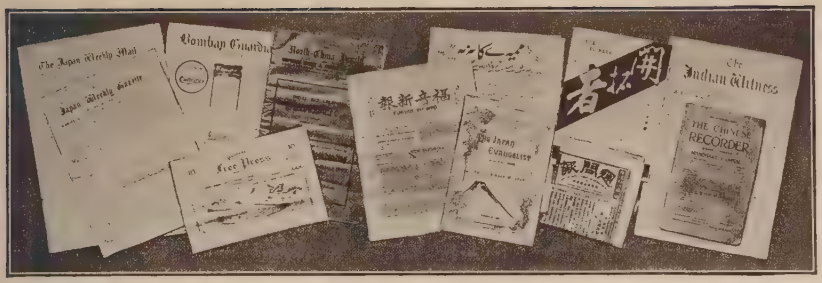
In Plague Stricken China

The kindly feeling toward the American missionaries was shown recently in Taikushien, Shansi, when the men of the American Board mission were invited to a feast given by one of the banks. The repast was elaborate, including dried eggs reported to be two hundred years old. The missionaries were permitted to say grace and explain the custom, and had chance to make the host understand that they were not sent out by the United States government for some political reason, as had been supposed. One banker has joined the Congregational church, and is a valuable addition.

In the two northern provinces of Chihli and Shansi, where the plague is raging, the American Board has nearly one-seventh of its 596 missionaries at work. In the two missions there are 80 missionaries, 11 churches with 4,166 members, 253 native laborers, and 1,435 pupils in the schools. This for a population of over thirty-three millions. Peking, the capital, is in Chihli.

Value of a Joint Movement

In 1909 for the first time the Congregational Missionary Societies, including nine bodies and covering the home and foreign fields, made a joint campaign with aim to raise money enough to pay off all accumulated debts, amounting to $223,000, and as large a surplus as possible. The result was $328,827 in pledges, which have nearly all been paid. Of the influences of the inclusive movement the *Missionary Herald*, organ of the American Board, says:

"The Societies are grateful to God and to their constituency for the new era in their work and plans, which was made possible by the success of the campaign. The unity of the work at home and abroad is felt as never before. The churches have been brought into closer sympathy with the mission cause. New friends have been made for all aspects of the work. Systematic and thoughtful giving has been promoted. The outlook for growth in fruitful service is bright."

Echoes from the Oriental Press

Christianity in India

The *Arya Messenger*, organ of the Arya Samaj, a Hindu organization opposed to Christianity, puts it this way:

"While the people of India increased in 1891 to 1901 at the rate of two and one-half per cent, native Christians increased at the rate of over thirty per cent. Just think for a moment what Christian missionaries are accomplishing in India, though they come here from the remotest parts of Europe! They beat even the Arya Samajists, in spite of their preaching the indigenous faith of the country. The reason is the Arya Samajists have not yet learned to work among the masses who form the backbone of India. It is high time for us to realize that the future of India lies not in the hands of the higher classes, but of the low caste people, and if we devote the best part of our energy in raising the status of the masses, we can make every Indian household resound with the chanting of the Vedas at no distant date, but where are the men; where is the sacrifice?"

The Aim of Christian Missions

A leading journal of the native press of India, the *Indian Social Reformer*, devoted its chief editorial article in a recent issue to the discussion of "The Educational Work of Christian Missions." The article is highly appreciative: "It is impossible to deny that the several schools and colleges conducted by Christian missions in India have had a large share in the moral and spiritual awakening that is visible on all sides. The high character and example of the devoted men who are in charge of these institutions, their generally sympathetic and kindly feeling for their students, *and also, of course, the study of the Bible*, at any rate in the higher classes, have undoubtedly left their impress on the best Indian thought and activities of the day. If today Christianity is recognized by all classes and creeds as one of the great religions of the world, and if the name of Christ is held in high reverence and is often coupled with that of Buddha as one of the two greatest teachers of humanity, it is wholly due to the work of the educational missions and missionaries."

Having said so much by way of commendation, the writer adds this word of mild protest: "We should like that some at least of the more intellectual missionaries should cease to countenance the popular view, that to make people call themselves Christians is the final end and aim of all good work."

Exactly the Aim

The editor of the *Dnyanodaya*, Dr. R. E. Hume, in reprinting these statements, agrees heartily that to call one's self a Christian is not the sufficient test of being a disciple; the tendency to judge by externals has called for rebuke from Jesus' day to this. Yet to the question what is the final end and aim of missionary endeavor there can be but one adequate answer; unequivocally and unreservedly it must be admitted that "there is a subtle, ulterior purpose at the back of all this (educational) good work." This aim is not to induce people to get themselves baptized and to swell the numbers of the Christian communities by a merely outward separation. The aim of Christian missions through all its educational, medical, industrial and evangelistic enterprise is supremely spiritual; it believes that the supreme value of life lies in personal

connection with the holy, loving Father-God; and it believes that the most powerful means of securing this connection is through Jesus Christ. The *Dnyanodaya* has put clearly and strongly the essential and distinctive purpose of the missionary as above that of the philanthropist and the social reformer.

Japan Educating the Chinese

Japan Evangelist: "There are now 3,000 Chinese students in Tokyo; the number has decreased sharply from former years, but they are a much better, stronger, and more influential type of men than formerly; 100 of these men have been baptized as Christians during the last year; they will go back to China to be leaders in their several localities."

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"The Moslem World"

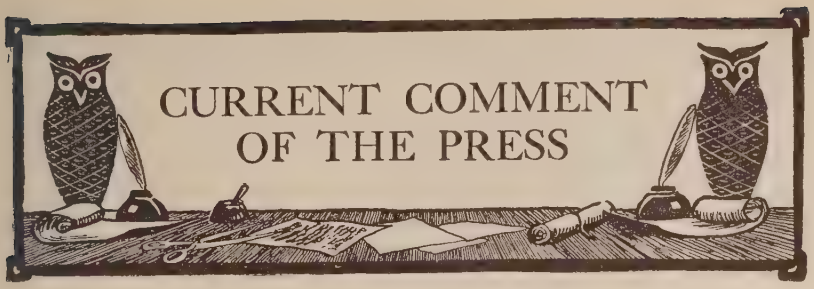
WE have just read number one, volume one, of this new quarterly which has a clear field and mission. The editor in chief is Dr. S. M. Zwemer, one of the modern apostles of missions whose soul is on fire and whose spiritual vision is keen. Working among the forces of Islam, he knows the vast initiative and missionary power of that faith which is Christianity's strongest foe in non-Christian lands today. A body of men, all experts, is associated with him, and *The Moslem World* cannot fail to enlighten us regarding the aims and progress and methods of the devoted followers of Mohammed.

The opening article is on "Moslems in Russia," by Mrs. S. Bobrovnikoff, who traces the spread of Islam among the aboriginal tribes in the east of Russia, and later among the Tatars, until the Mohammedan religion became predominant in this part of Russia. Even among the baptized aborigines Islam made its way, since the nominal Christians had neither a clergy nor schools. In the first half of the nineteenth century Islam had taken firm root in Eastern Russia. The one opposing spiritual force was that of Professor Ilminsky, whose remarkable work is an inspiring example of missionary heroism that should be more widely known. Marked by unity and fanaticism, however, the Mohammedans have continued to make steady gains. At present they number from seventeen to twenty millions in the Empire, and are found in all parts of it. It is suggested that a mission might be founded near the frontier, and that workers among the aboriginal tribes might be helped, especially Bible distributors. Meanwhile the striking fact is brought out by this article that Islam is the most aggressive faith in Russia at the present time. The religious force that can meet and overthrow it is to be found, not in the moribund Greek Church, but in the new evangelistic movement represented by the Russian Baptists and other dissenters.

The next article, on "The Mohammedan Population of China," is more cheering. Mr. Marshall Broomhall, Secretary of the China Inland Mission, is the writer, and he cuts down the totals from the seventy million, fifty million and thirty million guesses of Moslem officials and English and French writers, to between five and ten millions, inclining to the latter figures. But while this seems comparatively small against the four hundred millions of the Empire, he reminds us that here is a community equal to that of Egypt or Persia, Scotland or Ireland, Tibet or Manchuria, without any missionaries whatever; and a community which he regards as peculiarly accessible to the gospel, if presented by missionaries qualified to deal with them. It should be remembered also that these ten millions are diffused throughout the Empire. Islam will prove the leaven, if Christianity does not render its presence ineffective.

The article on "The German National Colonial Conference and Islam" shows that the total Islamization of the African possessions was fully recognized as the greatest menace to Germany at present, and that the government had apparently been blind to this and had actually favored the Mohammedans. It was a German Roman Catholic priest who declared that "Government, missions and colonists must unite in direct and indirect defence and protection against the common foe, so that the future of Africa may be Christian."

Minor articles, notes on Present Day Movements and Book Reviews complete a number of value to every student of missions. The *Review* is published for the Nile Mission Press by the Christian Literature Society for India, 35 John Street, Bedford Row, London.



"Why Insult the World?"

The World Today: "The President tells us we ought to fortify the Panama Canal (writes Shailer Mathews, the editor), but the canal is not a part of our coast. It can as well be neutralized as the Suez Canal, the Straits of Magellan, the Danube River, the Black Sea, several of the smaller countries of Europe, and, to all intents and purposes, the Great Lakes of America. To doubt the good faith involved in such neutralizing and *to fortify the canal is to insult the nations of the world.* It is to tell them that we do not think their word is worth the taking; that we do not believe in their honor and that we distrust their friendship."

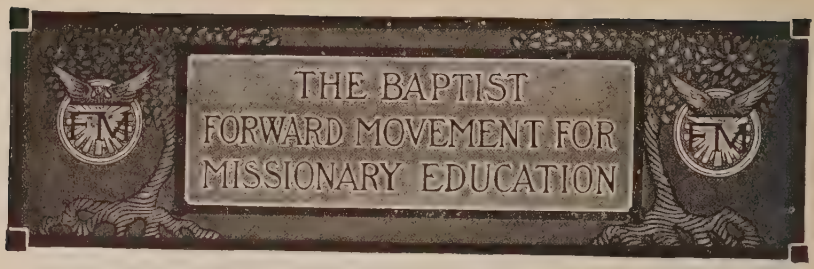
Dining in Aid of Missions

Boston Transcript: "Baptist laymen are holding the most ambitious series of dinners intended to help missions that have yet been attempted, and with an attention to detail that approaches modern trust methods in thoroughness. Dinners have just been held in Cincinnati, Dayton and Columbus. From now until the middle of March the series will cover central New York cities, including Binghamton, Connecticut cities, including South Norwalk, New Haven and New London, and four cities in West Virginia. Early in April a series will be given in Minnesota, to be followed in May by others in Illinois cities, including Chicago. An advance man works up each meeting, a principal speaker comes along at the right time, often putting in a luncheon in one city and a night conference in another, and a third comes after to follow up clews and clinch the work. Such system has, it is said, never been seen before in missionary methods. Dinners that are not followed by after speeches of fun, but which talk finances, are attended by two to five hundred men each, with an interest and intelligence on the part of mature men that have not heretofore been seen."

The Apportionment

The Examiner: "The General Apportionment Committee of the Northern Baptist Convention, representing the three general societies and the three women's societies, has placed the needs of our home and foreign mission work before the denomination. Of course, every one knows that there is nothing compulsory in the apportionment. Every church and every individual is as free to give or withhold as if there were no apportionment committee and no Budget. The only compulsion is that which Paul felt when he wrote, 'The love of Christ constraineth me.' *The only object of the apportionment is to give definiteness to the appeal.* If honestly unable to raise the full amount assigned, no church is disparaged thereby; nor does it serve to place a limit on what the heart is prompted to give. How fine it would be if all the contributors should exceed the amount of the apportionment! This could easily have been accomplished if each member of every church had begun last year, as soon as the anniversaries were over, to 'lay by in store' for this sacred object. So our suggestion is to those who have neglected the duty so far, *Begin now!*

Don't leave the offering till the last moment, and then give a tithe of what you would have contributed had you followed Paul's sensible advice from the beginning of the convention year. But give liberally, as unto the Lord, and in joyous remembrance of all that He has done for you."



CONDUCTED BY SECRETARY JOHN M. MOORE

Taking Stock

ANOTHER anniversary in the history of the Forward Movement has arrived, and we have been taking stock. We have made some discoveries, which we want to pass on to the readers of MISSIONS, every one of whom it is fair to assume is interested in our work. In such work it is always to be assumed that the blessing of God is the supreme value. Through this blessing the following assets have been acquired:

GOOD PLANS

The study of the problem of missionary education for four years has developed some approved methods. We dare to say that we have good plans because that is what other people are saying of them. Three of these may be mentioned:

1. OUR "TRIPLEX" PLAN of mission study, which combines a reading circle, a study class and four programs, is widely approved, because it provides for the extension to a wider circle of the results of mission study.

2. OUR SUNDAY SCHOOL PLAN of dividing the year into periods for the consideration of special fields, each period to culminate with a missionary concert, is being enthusiastically received. A well-known New England pastor says concerning it: "I like the general plan you have suggested. It is the best thing that has come out. Keep at it, you are winning."

The sentiments of this pastor on the Atlantic Coast are echoed back from the Pacific in a letter from one of the leading pastors of California:

"I am greatly taken with your movement for missionary education in the Sunday schools. It appears to me to be the most worthy and practical proposition that has come out. It promises to solve my problem at least, and I am sure that it will be a boon to thousands of pastors and superintendents."

3. OUR STEWARDSHIP PLAN. Two things have been emphasized from the first: proportionate giving for the individual and weekly giving by the church. Concerning the first we announce in another column a plan for a "Stewardship Census Day," which has been approved by more than two hundred and fifty denominational leaders, representing every State in the field of the Northern Baptist Convention.

A leading worker in the West comments briefly: "Just fine, the best yet."

The president of one of the societies says: "I think the plan admirable." Others speak in similar vein.

Concerning the second it is necessary only to say that weekly giving is being emphasized by the Laymen's Movement, and has been approved by the Northern Baptist Convention which has supplied eight hundred churches with double envelopes, free of charge, during the last fifteen months.

GOOD MATERIAL

Our campaign printed matter has called forth expressions of approval from men whose approval we appreciate. A Chicago pastor, who probably has given more study to publicity methods than any other pastor in the denomination, writes: "The up-to-date printing and methods you employ delight my heart."

Our text-books and other material for mission study are high grade, at least that

is what people say. Our Popular Programs, for example, based upon "The Decisive Hour of Christian Missions," "Advance in the Antilles," "Stewardship and Missions," and other text-books are decidedly fresh and original and popular. A leading Iowa pastor writes: "I greatly appreciate the literature you sent. The sermon which I enclose is the outcome of some special study along the lines suggested by your literature. Your department is surely doing a great work for the denomination."

Another pastor in the Central West, speaking of our "Hand of Fellowship" folder for presentation to new members, says: "I have just received one hundred copies. I desire very much at least one hundred fifty more. This folder is the best I have seen."

An Iowa pastor writes: "I want to congratulate you on the very attractive literature you are sending out, and the masterly way in which you are pushing the campaign for missionary education."

GOOD BUSINESS

Four years of persistent work have arrested the attention of pastors and church workers to such an extent that during the year 1910 more than ten thousand letters and post cards were received in the Forward Movement office. That means an average of about two hundred per week throughout the year.

GOOD RESULTS

Of course much of the work of the Forward Movement, like all educational work, is of a sort that makes it hard to tabulate results. Some things though are quite apparent. Weekly giving to missions has been introduced into a large number of Sunday schools with results most gratifying.

The special Foreign Mission Sunday school campaign, which culminated at Christmas, enlisted seventy per cent more schools than participated the year before, and the offerings as far as reported are forty per cent greater per school. This one single enterprise has turned back into the Foreign Mission treasuries a sum considerably larger than that expended for the Forward Movement work in the whole year, not to speak of the increasing returns that will come through all the years, as a result of this educational work. The Home Mission campaign just closed promises as great, or larger, returns.

The effort of promoting weekly giving to missions has been largely taken over by the General Apportionment Committee, and is dealt with on another page.

GOOD WILL

This is, of course, most important. Everything depends upon our ability to merit and receive the approval of the denomination for which we work. The volume of our business referred to above is one evidence of good will, especially when it is added that in these ten thousand letters and post cards not ten contained unfavorable criticism. The letters quoted above might be duplicated by the hundreds, but one more will be sufficient. A District Secretary writes: "The work you are doing in Bible schools in getting in the duplex envelopes and securing missionary officers is the best thing that has come to us in the last ten years. I thank God for it."

These are our assets. Next month we shall have something to say about our LIABILITIES.

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They Like It

The pastors are responding with great heartiness to the proposed Stewardship Census campaign for April. The first five hundred pastors registering represented some of the very largest churches in the denomination, these five hundred requests requiring an aggregate of ninety thousand copies of each of the leaflets and the proportionate givers blanks. The leaflets are entitled "Just a Minute," "An Indian's Question," "All Against the Grain," "Handicapped."

Pastors who have not yet placed their order for these supplies can secure them in time for the greater part of the campaign by writing immediately to the Forward Movement, Ford Building, Boston.

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¶ The *Chinese Recorder* says that on account of the plague the Christian Endeavor Convention in Peking this coming spring has been indefinitely postponed. All interests are being sadly affected by the terrible conditions, which are the more serious because of the superstition that has to be overcome before modern medical methods can be established.

The Missionary Spirit Indivisible

BY REV. J. A. MAXWELL

THERE is only one missionary spirit. Whether it be home or foreign missions it is the same spirit. Whatever division there may be in territory, it is the same spirit which operates in all, when the true spirit of missions is at work. The differentiating terms, home and foreign, are no more meant actually to divide the kingdom of Christ, or the spirit working in it, than the equator is meant really to divide the earth. In reality there is no such thing as the equator. No person ever saw it. It is only an imaginary line used to facilitate our apprehension of the whole. That is all the service it has in geography. So the distinctive terms applied to missions fail of their service unless they facilitate only our work in and conception of the whole Kingdom. The person who believes in home missions, but not in foreign, or *vice versa*, does not have the real missionary spirit. The church or individual who has no interest in men at a distance, because so many need help right at home, is not usually the church or individual to give the help at home in a very large measure. Neither distance nor nearness affects love.

There is no such thing as geography in the curriculum of love's study. The child a thousand miles from home is as dear to the mother as one nigh at hand. A son at home and a son away from home do not divide a mother's heart. There is just one spirit of parental love. There is only one missionary spirit, and that is the Christian spirit. So, when we seek to cultivate the missionary spirit in the people, we can only do so according as we develop the spirit of Jesus Christ, the Christian spirit. People become more missionary only as they become more Christian. The problem of missionary enlargement is the problem of spiritual development. We get one only as far as we get the other. No missionary movement portends permanent good only as it is a cultivation of this one spirit. I do not believe that we can afford to cultivate these distinctions. Let them stay in the dictionary, but let us get them out of our hearts.

FROM THE FAR LANDS

A MISSION WAR CRY

In the Burma Convention this year emphasis was laid upon soul-winning. Our slogans for the campaign are 100,000 living Christians and Rs. 100,000 ($33,000) for advance work before the century is completed. — J. E. CUMMINGS, D.D., Henzada, Burma.

IMPRESSIONS OF A NEW MISSIONARY

The only work I have been able to do so far is with the boys in the school. I have been helping to drill them in singing, and find that they learn about as easily as our boys of the same age at home. We have just closed our "week of prayer." The meetings were most helpful, missionaries

from all denominations joining in them. There seems to be a splendid spirit of co-operation and Christian love among them all. — L. C. Hylbert, Ningpo, East China.

A MEMORIAL SERVICE FOR DR. CLOUGH

The members of the First Baptist Church of Burlington, Iowa, of which Dr. Clough was a member from the day of his baptism, February 11, 1857, to the day of his death, November 24, 1910, recently gathered together to hold a beautiful and fitting service in memory of the great missionary.

FOREIGN SOCIETY PROGRAM

The Foreign Mission Society has made tentative arrangements for the program of its annual meeting on June 16, in connection with the Northern Baptist Convention. Dr. Barbour will report his trip to India; a representative of the woman's societies will speak; selected representative missionaries will occupy twenty minutes each, and all other missionaries present will be introduced. Rev. J. H. Franklin and Dr. Johnston Myers, members of the Africa Commission, will speak. A memorial address on Dr. Clough will be delivered. Owing to the fact that the sessions of the General Convention and Baptist World Alliance immediately follow those of the Northern Baptist Convention, the program of the Society must be crowded into a day.

NELLORE CELEBRATES DIAMOND JUBILEE

The American Baptist Telugu Mission of Nellore, South India, celebrated its Diamond Jubilee at its Conference in February. The dates of the Conference were from February 1 to February 8. Dr. Barbour and Dr. Anthony were present on this great occasion, and the program which has been received indicates meetings of much interest. February 6 was appointed as Diamond Jubilee Day, and Dr. Barbour was to lay the corner stone of the Coles-Ackerman Memorial, the new building for the boys' high school made possible by the generosity of Dr. J. Ackerman Coles and Miss Emilie Coles of New York City. Previous to this ceremony an address was to be delivered by Dr. Anthony in the American Baptist Mission High School hall. Rev. W. F. Armstrong of Rangoon and Dr. C. A. Nichols of Bassein were appointed delegates from Burma to this Conference, while Rev. S. A. D. Boggs of Jorhat and Rev. G. G. Crozier, M.D., of Tura, represented Assam.

MISS EMILY M. HANNA PASSES AWAY

The missionary circle in Burma is mourning the loss of Miss Emily M. Hanna, who passed away in Moulmein on February 15. The granddaughter of Dr. Adoniram Judson, her deepest desire was to serve the mission cause, and in 1898 she was sent to Burma by the Woman's Baptist Foreign Missionary Society to take up work in the Kemendine girls' school in Rangoon. In 1905 she was transferred to the English girls' school at Moulmein, where she remained doing faithful and efficient service until her death. On January 26 Miss Hanna's mother, the youngest child of Dr. Adoniram Judson, died of heart failure. There are now thirteen living descendants of our first foreign missionary, three sons and nine grandchildren.

FRENCH TO THE FORE

The work of Dr. Mabie and myself in the preparatory school in Banza Manteke is supplemented by that of Mrs. Geil who has a select class in French and music. Both of these subjects are very popular. There is an all-pervasive desire among the people to know French. Many who do not know how to read and write in their own language are very anxious to study French. They think it can be learned easily and quickly. The schoolboys, however, are not enthusiastic supporters of that idea. Nevertheless, a school which does not teach or pretend to teach French is very unpopular. This arises from no governmental requirement, but from the natives themselves, who say that they see much shame because of their inability to speak and understand the French language. Then, too, it is a stepping-stone to paying positions. There is a big sale for books which are designed to assist natives in the study of French, and it is well that the people should know something of the language of the governing country. — John E. Geil, Banza Manteke, Africa.

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An Accident and Its Consequences

We are here by appointment to baptize the captain of a whaling ship. Do you expect to see a Gloucester whaler just home after an absence of three years during which

it breasted the storms and weathered the gales of the most distant seas? The modern Japanese whaler starts from harbor every morning in his swift little steamer. When he sights a whale he steams up near enough to shoot it with his cannon gun and then tows it to land, where the oil is tried out. This captain was laid up in a hospital two years ago, and was led to believe in Christ by the young student-nurse girl who cared for him. Unable to attend church he has read his Bible and regularly assembled his crew for Sunday devotional service, and has long desired baptism. We are on the dock awaiting his arrival. Finally a trim little steamer in spotless white paint comes swftly around the headland. Soon it nears the dock. The anchor drops, a boat is lowered, and a tall, bronzed man is rowed ashore. He has come one hundred miles and lost a day's time of steamer and crew to be baptized. After his examination we are rowed across the harbor to the river's mouth, and there before believers and all he testifies to his faith in Christ. It is good for us to be here and to see this man, whom others obey, surrender himself in humble obedience to his Saviour. May he carry the light of the Gospel far over the dark waters! — HENRY TOPPING, Morioka, Japan.

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The Charm of the Unknown

Travel in China has all the delights of the unknown, it being one thing to start for a certain destination and an entirely different proposition how and when one will arrive there. Rev. and Mrs. W. F. Beaman had a typical experience of this uncertainty on their journey from Yachow to Ichang. Quoting Mr. Beaman: "The day we left Yachow just at dark when we were near the place where we expected to stop for the night our bamboo raft by which we were traveling ran on a reef amidstream in the middle of a bad rapid. It swung across stream and stuck fast. Rain was pouring down and the wind was blowing a gale. Being out of reach of help, we could do nothing but wait till daylight the next morning. After hanging there on the rocks twelve hours, boats came and took us off with our goods." Their journey from Ichang to Hankow was also eventful. "Our steamer ran aground on a sandbar at what is called 'Sunday Island,' and we spent one entire day twisting from side to side to wash out a channel under the steamer. Just before dark it floated from the sandbar. At this time of year when the water is going down in the river, steamers often go aground and stay there a week, a month and not infrequently two, three or four months till spring rains come and float them off."

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A Disastrous Storm

On November 1st the most destructive *bagio* of the year swept the Visayas, and the result in the Jaro district was the destruction of eight chapels. Some can be repaired with but little expense, others must be entirely rebuilt. Coming, as this does, in the harvest time, it is a great hardship in one way, the scarcity of labor. In another way it is not so great a hardship as if the whole crops had been destroyed, a loss which occurred in other parts of the islands. No members lost their lives, although many lost homes and all their goods. The Bingawan church was the heaviest loser. The chapel was demolished, and thirty-eight houses likewise. This being a mountain district, many had just finished harvesting, and the wind and rain carried away their produce with their houses. Theirs was the largest church and the most strategic position of the field. The day of the *bagio* I had started on a trip, not recognizing the weather warning. I left the train at Dueanas as the storm broke and remained housed there all day, barely getting home late at night. The trains were laid up for four days. The engineer of the train on which I had left home was killed in a wreck shortly after I left the train. I never experienced anything like the wind, and the rain was in torrents. — A. E. BIGELOW, Jaro, P.I.

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Foreign Missionary Record

ARRIVED

Miss Clara E. Righter, from Kinhwa, China, at Bloomington, Delaware, January 13.

SAILED

Rev. F. C. Briggs and Mrs. Briggs, March 8, from San Francisco. for Japan.

Who Will Take His Place?

After a long and gallant fight against increasing ill health Rev. Charles G. Lewis of Suifu, West China, passed away at the Victoria Nursing Home in Shanghai. He began missionary service under the auspices of the China Inland Mission in 1895, and since 1905 has been connected with the Foreign Mission Society. In his death the Society loses a consecrated and earnest missionary, whose work in West China has been to a rare degree successful and inspiring. The missionaries of our West China Mission feel sorely the loss of his strong and generous personality and his sympathetic, efficient service, and the Chinese among whom he labored mourn one who was ever ready to help and guide them amidst their troubles and perplexities. In the words of a fellow missionary, "Mr. Lewis showed constant patience in all his relations with the Chinese. At the memorial service held at Suifu more than one spoke of his patience and kindliness. One said, 'Pastor Lewis would sit for hours hearing all we had to say. Sometimes his dinner bell would ring. Then he would say, "Don't hurry. I will wait until you are through."' The love so evident in his home was also given to the church — not merely an attempt to love, but a deep-rooted, genuine love manifesting itself in kindness, forbearance, forgiveness and faithful service. He not only taught 'love one another,' he lived it. In his death our mission loses a wise counselor, an efficient worker, a tender and sympathetic pastor, and we as individuals a loving and unselfish friend. He was not only tactful, but had the grace of God in his heart, being filled with the Spirit, bearing fruit in love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness." Mrs. Lewis and her five children have returned to America and are living in Philadelphia.

The loss of Mr. Lewis raises the question, who will take his place? Mr. Beaman has been compelled to leave West China on account of ill health, who will fill his place? And what of the places left vacant by the deaths of Dr. Clough and Dr. Stevens? In time of battle hundreds of brave men are ready to leap into the place of another who falls fighting. Is it to be said that the soldiers of Christ are less loyal and valiant? Yet only four men are at present under appointment by the Foreign Mission Society for next fall. A few others are in sight, but not more than seven or eight all told. Strong men are needed — WHO WILL GO?

Missionary Personals

Mr. and Mrs. R. D. Stafford are now settled in Shanghai at No. 26 Range Road. This residence is in an easily accessible part of Shanghai, and Mr. Stafford through MISSIONS cordially invites any Baptists touching at Shanghai in their travels to call and see him. He will gladly render any assistance possible, and will arrange for them to visit the nearer inland stations of the Mission, if so desired.

The catalog of Shanghai Baptist College for 1911 has recently come to hand. It is printed in both English and Chinese, is illustrated by appropriate photographs and presents an attractive appearance. Rev. J. T. Proctor, President of the College, has been forced on account of persistent ill health to advance the time of his furlough, and on January 21 he sailed for home via England. Rev. F. J. White will assume the duties of acting-president of the College until the end of the year.

A translation of the Gospels of Matthew, Luke and John and the Book of Acts from the Greek text into Angami Naga has been recently received at the Foreign Mission Rooms. The Gospels of Matthew and John and the Book of Acts were translated in 1903–04 by Dr. S. W. Rivenburg of Kohima, Assam, and the Gospel of Mark was translated in 1910 by his daughter, Miss Narola E. Rivenburg, who spent two years with her father actively helping in the work of the station. Before her stay in Assam, Miss Rivenburg had completed her Freshman year at Bucknell University, and now, having returned to America, is continuing her college course at Vassar.

W. A. Loops, M.D., and Mrs. Loops of Impur, Assam, have decided to locate in Austin, Colo. Dr. Loops reports that Mrs. Loops has made marked improvement in health.

Rev. C. E. Petrick of Sibsagor, Assam, is spending his furlough in Berlin. During the last few months he has been carrying on a most successful tour among the Baptist churches of Hungary, Roumania and Bul-

garia. Everywhere he finds the people ready and anxious to listen. In a recent letter he writes, "It seems that Baptist missions appeal more to the heart of the people in these countries than any other denominational work."

Mr. J. L. Snyder, formerly of the American Baptist Mission Press, Rangoon, Burma, has been transferred to the Philippines to take charge of the Mission Press at Iloilo, and also to assume the duties of mission treasurer. Mr. Snyder expected to reach Iloilo about the eighth or tenth of February. Another properly qualified man is seriously needed at Rangoon in his place.

The missionaries in the Philippines are rejoicing over the successful purchase of a chapel site in Jaro. The new chapel will mean much in increased scope of work for the station. Until the building is completed, the Christians in Jaro will worship on the old property.

Good news comes from Rev. A. Billington and Mrs. Billington of Tshumbiri, Africa, who were compelled to leave their station on account of serious ill health. Upon reaching England, both were examined at the School of Tropical Medicines in London. Mrs. Billington, who had been suffering from sleeping-sickness, was pronounced free from all trace of the disease. After receiving further treatment at the school, Mr. and Mrs. Billington plan to visit Scotland, where their son is studying medicine.

FROM THE HOME LANDS

A Denominational Loss

The Baptists lose one of their able laymen in the death of William A. Grippin of Bridgeport, Conn., for some years a member of the Home Mission Board, and long-time supporter of the Connecticut State Convention. He was the promoter of the mission in Bridgeport, which has now developed into a successful church, and built for it a good working plant, while always loyally supporting the work in the First Church, which will sorely miss him. Head of the Bridgeport Malleable Iron Works and interested in many other business affairs, Mr. Grippin was one of the foremost citizens. He was a steady and generous giver to missions. His interesting life story places him among the successful self-made business men of the country. His hospitable home in Bridgeport contained a "prophet's chamber," as many ministers and missionaries could testify. His death will be widely felt.

Home Mission Post Cards

Exceptionally pretty colored post cards, a set of six cards each, showing immigration scenes and manners and customs of the Navaho and Hopi Indians, can be obtained by sending to the Literature Department, American Baptist Home Mission Society, 23 East 26th Street, New York, N.Y. The price of these sets postpaid is only fifteen cents, or twenty-five cents for two sets. They make not only attractive cards for general use, but charming gifts for Sunday-school scholars from teachers.

An Oregon Revival

Evangelist George W. Taylor reports from Ontario, Oregon: "We have just closed the greatest union meeting here in the history of this town, resulting in 437 professions, from a little child of four to an old soldier of seventy, from moral business men and society women to the drunkard and queen of the redlight and her girls, closing the resorts. The total membership of the churches will be more than doubled."

Co-operative Work

The St. Paul Baptist Union has secured as superintendent of city missions, Rev. A. E. Lagerstrom, formerly general worker among the Swedish Baptists of New England. He will devote a portion of his time to the pastorate of the Hebron Church, and the remainder to looking after mission interests

in the newer sections of the city. His engagement is the result of coöperation between the City Union, the State Convention and the Home Mission Society.

A Strong Worker Resigns

We are sorry to lose Dr. H. Russell Greaves from the service of the Home Mission Society in Southern California. In the work of the Convention he has been a moving power, and his influence has been widely felt. It is not strange that the pace of such a life should have told upon his strength. Whatever he may undertake, we are sure that MISSIONS will have in him a warm friend.

A Persecutor Transformed

Rev. L. L. Zboray, general missionary to the Slavs and Hungarians in northeastern Pennsylvania, is rejoicing over the conversion of a Lithuanian, John Yesselszki by name, who, having been injured in the mines, has for the past two years been engaged as a house-to-house visitor of the Romish Church with "holy water," etc. This man till recently has been so abusive of Protestants "that we began to fear him as much as the very Satan himself and have included him especially in our prayers for deliverance," says the missionary. Now, however, he has read the Bible for himself and has become a real Christian, and is proving an earnest worker in the Lord's vineyard.

A Convention Born in a Barn

The South Dakota *Baptist Bulletin* is published quarterly by the State Convention at Sioux Falls, Dr. S. P. Shaw, editor. It is well printed in clear type on thick paper which takes the ink of its numerous illustrations in fine shape.

Already the Baptists of the State are laying plans for the next meeting of their Convention, which will be held in October at Madison, where thirty years ago in "Baker's new barn" it was born. The barn is now a part of the Chautauqua Hotel on the shore of Lake Madison, and it is proposed that a large boulder bearing a bronze plate properly inscribed be set up on these beautiful grounds visited by thousands every year, and thus the memory of those early days be suitably perpetuated. Sioux Falls is a Baptist stronghold and the seat of Sioux Falls College, for which the denomination throughout the State has much affection.

A Russian Baptist Church at the Golden Gate

A Russian Baptist Church planted at the Golden Gate, where so many Russian immigrants are entering, is one of the promising developments of our work for newcomers in California. Dr. Burlingame of the First Church of San Francisco is alive to all needs and opportunities and a helper in all development of religious activities. He says the story of the formation of this new church is one of the brightest chapters in the history of our Baptist work on the Coast. The members, a little company of fugitives and exiles from their native land, are remarkable for the simplicity of their faith, their apostolic zeal and fervor, their evangelistic passion and purpose. The pastor, Rev. Savly Kanakoff, was ordained on February 16, in the little frame building on Holy Hill, as the Russian priests call it. The council of churches of the San Francisco Association was greatly pleased with the examination of the candidate, who is a man of mature years and has been a lay preacher many years. His testimony concerning his Christian experience and call to the ministry was rich and convincing. He said that when eighteen he visited a Baptist Mission in his native city, and heard a celebrated evangelist preach on forgiveness of sins here on earth. He was convinced of the truth and became a Christian, but for a time was tormented by the question of water baptism. At last it was explained to his satisfaction and he became a Baptist. He gave himself at once to active service, being convinced that a believer is "not an idle slave before God, but should work for God." Asked if he intended to give his whole life entirely to preaching the gospel, he replied that if he had confidence only in himself he could not answer, but with the help of God he expected to preach the word of God all his life. Following his conversion, he said he always wanted to embrace the whole world and bring it to Christ. This indicates his spirit. He will make a rare leader for the new church and movement.

In the council to ordain a Russian minister were delegates from the Finnish and Chinese churches. When we consider how the Great Bear has placed one threatening paw upon Finland and another upon Manchuria in the spirit of ruthless conquest and absorp-

tion, we can better appreciate, as Dr. Burlingame says, the Christian fellowship that brings together for prayer and counsel Finn and Chinese along with Swede and German and American — all one in Christ and all rejoicing in the liberty wherewith Christ makes us free.

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Work in Washington

Five years ago a Baptist church was organized at Elma, on the ruins of a former one that went down in the panic of 1893. Rev. Lemuel T. Root has been pastor three years and the Lord has greatly blessed his work. Lumbering is the chief industry of the place, and the frequent removals incident to occasional shut downs, "to keep the market from being overstocked and the price of lumber up," works havoc with all organized activities. But these changes afford opportunity for successful evangelism. Thirty were baptized during one recent series of meetings and the church property is continually being improved.

A great revival swept over Arlington (Philip Graif, pastor) in the early fall, and its results are still being gathered in. But the financial problem is severe, for the church was in debt and the expenses connected with the revival, building a special tabernacle for it, etc., were very heavy. The neglect of a tax of $1.68 several years ago, by a former owner, resulted a few months since in the sale of the entire church property "unbeknownst" to the pastor and other officials, and a subsequent lawsuit and expense of over one hundred dollars to rescue it from the real-estate dealer who had bought at the auction. Let other churches beware of permitting the existence of the smallest flaw in their real-estate papers.

Burlington, under the pastorate of Rev. Myron Cooley, has become self-supporting. Organized in a small town in 1907, it has now 104 members, a fine up-to-date house of worship and an influence that tells mightily for righteousness throughout Western Washington.

At Hoquiam, the pastor, Rev. H. Ferguson, is having the assistance of Miss Swartz, a house-to-house evangelist, mighty in the scriptures, and Mr. and Mrs. Driver, in public services. The field is difficult, and living expenses are high on account of the distance from producers. But the pastor is enthusiastic and has mapped out the city (population, 7,000–8,000) into districts, each of which will have meetings and visitors every day. He has already held many street meetings, and will continue these together with others in the mills.

South Tacoma, six miles from the heart of the city, is one of our most promising fields. The great Northern Pacific shops employ 1,200 men, and there are several other important industries. The pastor here, Rev. James A. Barton, holds noon meetings at the shops and is planning other work. The church is greatly hampered for room. The building will seat only 125 and the Sunday school numbers 135. Some money is already raised, two or three lots are owned and a suitable church edifice will soon be started.

Rev. Adam Fawcett, at Anacortes, like many others, finds the unsteady condition of labor a hindrance in organized work. Only two men in the church have remained resident throughout the year. But a large number are reached as they drift past, and the church is a center of wide influence. Another year will see it self-supporting, for it floats like a ship upon this ever restless human tide.

Kennewick and Pasco, at the head of navigation from the sea and where railways from every direction converge to cross the Columbia River, look forward to great things. The Baptist church which is at Kennewick has forty-six members, largely settlers waiting for orchards to grow and other sources of wealth to materialize, and they need much present help. The Sunday school annex of their building has been put up and is filled to overflowing. Rev. C. R. Delphine, pastor, hopes to continue with the main part of the building at once, using the basement at first to accommodate the present overflow. If, as seems inevitable, the harbor of all the "Inland Empire" should be located here, the twin cities will number more than 100,000 before many years have passed.

CHAPEL CAR AND COLPORTER

A New District Secretary

The appointment of Rev. Guy C. Lamson, pastor of the Hyde Park Baptist Church, as successor to Dr. Spalding in the Publication Society District Secretaryship for New England is received with approval and pleasure by all who know the man. He seems especially adapted to this form of service, but for that matter, he is admirably adapted to the pastorate also, as the Hyde Park people, reluctant to part with him, can testify. He will bring to the new work an enthusiasm and adaptability and general ability that will enable him to meet the demands of a position which Dr. Spalding has made it difficult to fill. We shall give more extended notice when the new Secretary enters upon his task. He has been rendering a very efficient service recently in connection with "The World in Boston."

The Publication Society in New Mexico

BY R. G. SEYMOUR, D.D.

Many eyes are fixed upon this interesting territory because of the battles of religious forces there, and we fear many are thinking more about the battle than about the work of the Master and the progress of His kingdom. Peace sometimes comes through strife, but above the noise of battle we wish to sound the note of peace. The sound of even the hammer should not be heard in the erection of His spiritual temple who is the Prince of Peace, and whom the angels heralded with the song of "Peace on earth and to men good will." If we are intensely busy about preparing the way of the Lord, making straight his paths in the desert that men may receive and acclaim the King, we will have no time to quarrel with the road-builders and the outriding messengers.

Many years and with much labor our sister Society, the Home Mission Society, had done pioneer work in this fertile field, and in answer to the appeal of the field workers of this Society the Publication Society sent into New Mexico a Sunday-school missionary as a pioneer worker. The Society chose a man who was amply equipped for this service in the person of Rev. J. L. Rupard, a Missourian, a man who spent seven years of mission work in Oklahoma. He knew by experience as well as culture what to do. Like all our Sunday-school missionaries he was an all-around man, full of zeal, and consumed with desire for the salvation of the people. From him came the pressure upon us at headquarters to do a larger work in New Mexico. We could not help but listen, and our hearts went out in sympathy with the great need. We moved out on faith, and two workers were assigned to two associations. Then this work was laid upon the heart of one of our best and most generous laymen, M. C. Treat, who believes in this personal work in building up the Kingdom. The support of these pioneers was not only assured, but the Society was enabled to enlarge its work. More laborers were thrust forth into the harvest, so that now in the State there are four thoroughly equipped wagons, two men without wagons, and a Sunday-school missionary, involving an expense in round numbers of $8,000 per year. There is a large Mexican Spanish-speaking population. A man whose heart the Lord has touched, who knows how to reach this class of people and is full of zeal and tact, has been recently appointed by the Society to labor among them, and we have no doubt there will be rich returns in men and women saved from sin and from the superstition of Romanism.

The facts of less than three years' work with some of the men are interesting and instructive: 6,113 families visited, 1,017 Bibles distributed, 75,157 pages of tracts scattered, 1,522 sermons and addresses delivered, 2,620 books sold and given away, 54 new Sunday schools planted, 164 institutes held.

Who can measure the influences upon the home, social and political life in this coming State of this kind of work? The foundations of all organized life must be moral,

that only is permanent which is Christian. Tucumcari is notable indeed, and can never be forgotten by those who were in the Convention, but the Lord was in Tucumcari that day when with a procession in the streets and services in church and out of doors with a consciousness of God's guiding hand we set apart these colportage wagons with their matched teams of black horses, and these men consecrated to Christ's service. Who would hinder the victorious march of these chariots of salvation? Who would not hasten to support and multiply them?

Practical Community Bible-School Work

BY REV. J. M. GURLEY, KANSAS SUNDAY-SCHOOL MISSIONARY

The writer had the pleasure recently of spending some time with Rev. Ray E. York, pastor of the Argentine Church. Argentine is a city of some eight or ten thousand inhabitants, is situated south of the Kaw River, and now a corporate part of Kansas City, Kans. The church has a membership of about two hundred. They give full support to their pastor and find time and means to cultivate their entire field. They have

COLPORTER MISSIONARY MCKEE AND THE HUGO CHAPEL SCHOOL

Hugo Chapel

About two years ago I visited a "little white schoolhouse in the mountains." In connection with my work in that community has been built the little chapel, of which I send you a picture, taken on dedication day, June 26. This house was built almost entirely by donated labor, a work of love and good-will. It is seated with nice, comfortable pews, and they have a new organ. There was cash in hand to pay all bills, and on dedication day, $70 was promptly subscribed to add further improvements to this little chapel. There is no organization in Hugo. The property is deeded to the trustees in the Merlin Baptist Church to hold in trust till such time as a Baptist church may be organized at Hugo. — *Rev. C. H. McKee.*

built a very neat chapel in the east part of the town, and have it comfortably seated and attractively arranged. In this building they conduct Sunday school every Sunday afternoon, with an average attendance of from fifty to seventy-five. It is made the center of Christian activity and practical enterprise.

In the west part of town they have secured a very comfortable building that was used for some time for a union Sunday school, and at the same time Sunday afternoons they conduct Sunday school there, with about the same attendance and interest. The pastor told me they had another location selected in another part of town and at the right time they propose to start still another work. The members of the church are very enthusiastic in these activities, and are realizing

rich returns, both in these outlying districts and in the central church. There are many other fields where similar efforts will yield large returns. By such methods the people in an entire community may be reached, and Christian people find place for practical Christian service, and are developed and strengthened themselves. Mr. York is showing us what may be done in this line to evangelize a community. Take it up and pass it on, brethren.

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Children's Day Program

Children's Day, which the Sunday schools have kept in the interest of all missionary work of the Society for eighteen years, will be celebrated on the second Sunday in June. A bright, breezy program has been prepared by Rev. R. F. Y. Pierce, entitled "Serving to Save." The music is unusually good, and the recitations helpful in every way. Part of the music has been prepared by Tali Essen Mergan.

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More Gospel Wagons

Two new wagons have gone into Utah in March. Two more are ordered and will be sent into Idaho and Eastern Washington. The Danish brethren of Iowa are coöperating with the Publication Society in the wagon work in Utah.

Chapel Cars and Revivals

Latest reports from the six chapel cars indicate that the same victories are attending the labors of the missionaries. The setting apart of one car for railroad work in connection with the Railroad Y.M.C.A. has proved a decided success. This car, "Messenger of Peace," in charge of Rev. Thomas R. Gale and wife, is to be a part of the great Boston Exposition.

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Many Converts

Chapel car "Good-Will" is at work in Utah. Mr. Barkman and wife are holding daily evangelistic meetings, and they are greatly prospered. In connection with a meeting in the Rio Grande Mission, seventeen presented themselves for membership. About one hundred have been converted, and there are many interested who are from the Rio Grande Railroad shops.

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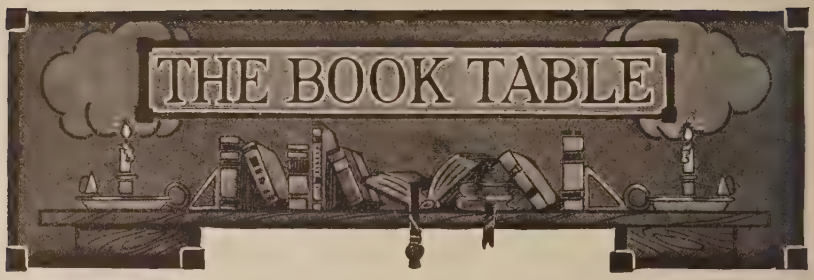
A Porto Rican Sunday School

The Sunday schools in Porto Rico are growing larger and more interesting every year. One of the most prosperous of these among the Baptist churches is the school at Caguas where Missionary Humphrey lives. The attendance on February 19 last was 131, which is about the average now.

REV. L. T. BARKMAN AND WIFE ON THEIR CHAPEL CAR "GOOD-WILL"



"An American Bride in Porto Rico"

The author, Marion Blythe, was the bride whose experiences she describes in a way so natural and audaciously bright that the reader will say this is a kind of missionary book that compels reading. It also impels to a new interest in that charming island possession which has attracted the American missionary and "drummer" and capitalist, all of whom find in it a field of operations. In the form of letters to the mother-in-law in California, the young missionary wife lets you into the highways and byways and daily life in the most informal and informing manner. There are touches that draw tears, and sentences that keep one laughing. Porto Rico is made to seem familiar and the missionary's life tremendously worth while, and that is very much for a book to do. It is full of bright passages for the missionary circle or program. The one thing it does not contain is a dull page. (Fleming H. Revell Co. $1 net.)

"A Key to the New Testament"

You will not read far in this little volume of nineteen letters, comprising a correspondence course with men who had not received a theological training but were engaged in Christian teaching of some sort, before discovering that the pages are full of meat. Many a much larger "key" unlocks much less Scripture. Dr. A. S. Hobart, Professor of New Testament at Crozer, is conspicuous for terse statement and common sense, also for getting at the gist of a thing. If our Baptist Laymen's Movement could inspire our laymen not only to take a deep and true interest in missions, but also to study a little book like this, we should develop a new type of Christianity in our churches. This is a book for a pastor to give to young men; good also to make the basis of prayer-meeting thought. Nor is there any reason why we may not say that pastors themselves would be greatly benefited and helped by its careful perusal. (Griffith & Rowland Press. Cloth, 176 pp. with index, 40 cents.)

"Doctor Apricot"

Books on medical mission work are not over-numerous, and this brightly written story by Kingston De Gruché is especially welcome among the number. It describes the work and growth of the Medical Mission in Hang-chow (Heaven-below) carried on by the English Church Missionary Society. This finely developed work, which began with an Opium Refuge, now includes a hospital and many branch institutions, among them a leper refuge for men and another for women. The Cheer Up Society which Doctor Apricot started, with its motto, "Keep Smiling," has been of great aid in the healing process. The style holds the interest throughout, and few books tend so strongly to impress the value of medical missions as a method of evangelization. We shall have occasion to quote some of its sketches later. (Fleming H. Revell Co. $1 net.)

"Script and Print"

This practical primer for use in the preparation of manuscript and print, prepared by Dr. Philip L. Jones, book editor of the Publication Society, is a capital twenty-five cent investment for people in general and young people in particular. It is full of points, punctuation and otherwise. The writer admits that in punctuation and capitalizing, as in style, there are diversities of taste and permissible variations. He gives the rules gradually established by his house.

One thing is certain, that the reader cannot fail to learn something, and something worth knowing, whether one is a regular writer or not. (Griffith & Rowland Press. 25 cents.)

A Strong Book Honored

Dr. E. P. Tenney's "Contrasts in Social Progress," a book of unusual merit and importance, has been translated with some adaptations and published by the Christian Literature Society for China, after first appearing in serial form in a magazine which circulates among the leading officials and gentry of the empire. Dr. Timothy Richard speaks of it as a most timely and important help to China in its present crisis, and expresses the hope that it is being translated into the languages of Asia and Africa, as well as into the leading languages of the world.

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The Negro in Literature and Art

BY REV. W. G. HUBBARD

THE author of this unpretentious volume, Prof. Benjamin Griffith Brawley, is himself a Negro, and was born in Columbia, S.C., April 22, 1882. His father early enjoyed the advantages that South Carolina even before the war permitted to Negroes, and gained a thorough education which culminated in his graduation from Bucknell University. Since then he has always been a teacher and naturally the guide and inspirer of his talented son, who was educated in the public schools of Nashville, Tenn., and Petersburg, Va., and at Atlanta Baptist College, where he was graduated a B.A. at nineteen. After teaching a year in the public schools of Florida he was called back to Atlanta, where he was steadily advanced in his chosen department of English language and literature, till he succeeded in making it a distinct chair. Meanwhile he received from Chicago University the degree of Bachelor of Arts *cum laude*, and after a year's residence the degree of Master of Arts at Harvard. A competent judge declares that "this young man has, during the past eight years, done probably more than any other man in any institution of the South for the teaching of English in the Negro academy and the Negro college."

In this little book of sixty pages Mr. Brawley has attempted a serious estimate of the contribution of his race thus far to art and literature. His standards are high, his method discriminating, his material drawn from patient and extended search. The first chapter treats of Folk-Lore and Folk-Music among the Negroes. He points out that the typical Negro Folk-Music differs from the English and Scottish popular ballads in depending for its merit much more largely upon its tunes, the words often lacking in narrative interest. He deprecates the debasement of so-called Negro music in "coon songs" written by white folks, and hopes the new edition of genuine Negro melodies recently published by the Hampton Institute Press will help correct the too common conception and re-establish the true ideal.

The next five chapters deal with a single writer each — Phillis Wheatley, Paul Lawrence Dunbar, Charles W. Chesnutt, W. E. Burghart Du Bois, and William Stanley Braithwaite. He does not ask favor for his race as compared with others. Chesnutt he characterizes as "the foremost novelist and short story writer of the race," and devotes to him the longest chapter in the volume. Dr. Bu Bois (A.B., Fisk University; A.B., A.M. and Ph.D., Harvard; student at the University of Berlin and Professor in Atlanta University) is credited with producing "unquestionably the most important work in classic English yet written by a Negro," namely, "The Souls of Black Folks," a volume of essays, most of which had separately appeared in the *Atlantic Monthly* and the *World's Work*. He calls Braithwaite "the foremost of the poets of the race," but laments that the poet has failed to identify himself with his own people and to voice their strivings. The remainder of the book covers a field outside his distinctive department, and is therefore historical rather than critical in its general tendency. Actors, orators, readers, painters, sculptors, singers and musicians are in turn presented with brief remark. As might be expected, the musical celebrities of the race are given the largest amount of attention. Of Mr. Booker Washington he says that he is "by general consent one of the first, perhaps the very first, of contemporary American orators." A list of some thirty volumes of Negro-American literature, costing about thirty dollars, completes the book. Mr. Brawley is evidently familiar with the best thought of his own and other times. He has lately be-

come head of the Department of English at Howard University (Washington), but not divorced from the common life of the people he loves. In a letter to a friend concerning the recent appointment he says: "My work goes well and I seem to be finding a place in the hearts of the young people here. I want to answer you, however, that I can never cease to be interested in the work of the Home Mission schools. I think daily of the men and women toiling in the cotton; and of the problem, as it appears in all its hideousness." To the solution of that problem, in some of its relations, the data contained in this little volume form a valuable and positive contribution, showing, as they do, the present actual attainments of individual Negroes in the several departments therein discussed.

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Missions in the Magazines

THE series on the West in the East from an American point of view is continued in *Scribner's*, the current paper considering the problem of religion and caste in India. The writer gives vivid glimpses of the life of the people under the ever-present burden of religion and caste, his purpose being to show "how ludicrous is the ideal of self-government for a people so unhomogeneous and how calamitous will be the result of going too fast in granting legislative privileges." "A Quest in the Himalayas" (*Harper's*), "Shopping in India," which is a pleasant account of diverse days in the bazars and fascinating little shops of Rangoon, Darjeeling, Benares and other well-known places in Burma and India (*Blackwood's* for February), and "Notes on Oman," by Rev. S. M. Zwemer in the *National Geographic Magazine* for January, together with "Damascus, the Pearl of the Desert," in the same issue, are all pleasing, well-written, descriptive articles on various parts of the East, while the *Imperial Asiatic Quarterly Review* discusses various questions and problems peculiar to the Orient.

The *Sunset Magazine* for March contains "The Coming of the Prophet," an exasperating story recounting how Quan Quock Ming, who departed from China "without a copper cash, without womenfolk, without ancestry and altogether unknown," arrived in the land of the *fan quai* (foreign devils) blessed with more than a thousand taels of silver, a young wife, three hundred ancestors and a great reputation for piety and wisdom. The *World's Work* in "A Museum of Living Trees" publishes an interesting account of the work and travels of those who explore in Western China and Tibet in the interests of the Arnold Arboretum. Well considered and valuable is the article in the *Century*, by Edward A. Ross, Professor of Sociology in the University of Wisconsin, on the subject of "Christianity in China." It might well be summed up as a sympathetic and clear-sighted interpretation of the missionary, his work and ideals. "The missionaries realize that their part is to man the needed colleges and theological schools and to supervise the work in the field while the actual evangelization of China is to be carried on by the trained natives. A silent, secret permeation of the religions of the Far East by the ideals and standards of Christianity is inevitable, and if eventually they prove capable of making a stand against the invader, it will be owing to their heavy borrowings from it."

Africa occupies many pages of interest. The *National Geographic Magazine* contains two articles widely divergent yet both acceptable to the many-sided reader: the first, "Wild Man and Wild Beast in Africa," by Theodore Roosevelt; the second, "Dumboy, the National Dish of Liberia." The principal ingredient of this dish is cassava; the concoction of the delicacy requires judgment, patience and, above all, strength; the eating of the finished product requires heroism, practice and no Fletcherizing, as "dumboy" once given a hold in the mouth is thereafter undetachable. To impress this upon the reader, the writer mentions casually that when dried "dumboy" is a favorite kind of shot for use in the natives' long muzzle-loading guns, and is also popular as a casing to stiffen leather sheaths of swords and knives. *Blackwood's* and *Scribner's* both contribute a story of African missions. In the former magazine we find "The Silent Ones," a stirring account of the quick-witted heroism of a French priest in West Africa; in the latter, "Vain Oblations," a painful portrayal of the brave self-sacrifice of a New England girl in a situation inconceivably merciless.

"Women of All Nations," *National Geographic Magazine*, is abstracted from a

book of the same title recently published by Cassell & Co., and if these few pages are true earnest of the book as a whole, it is well worth reading. In the *New England Magazine* appears "A Masquerade of Menus," which gives the prospective tourist an idea of what awaits him in the hotel line from Yokohama to Bombay.

In "The Wooing of Addie Swisher," a simple-minded and charming Mennonite girl who would not marry until she could "better herself," the *Century* continues its stories of the Pennsylvania Dutch, and in "The Born Trader," who proves to his inexperienced teacher that sharp bargains and ostentatious piety are compatible, adds another to its series of sketches of the Kentucky Mountains. *McClure's* offers a touching story of Syrian immigrant life in "The Tooth of Antar," in which the blue beads that keep off the evil eye figure prominently.

March *World's Work* begins "Down to the Slum," the story of an American family forced from hopeful respectability by poverty and its remorseless accessories to hopeless degradation, the result of a lost job. The incidents related are sadly typical and persistently haunting.

The magazine number of the *Outlook* for March contains the second installment of "Through the Mill," a story of the life of a mill boy, which is "an autobiography in the fullest sense." Four more installments are to appear; and if they are equal in interest to these first two they will form a valuable contribution to the literature of the immigrant child in the United States. The February *Outlook* had a well-illustrated article on "Our Two New States," Arizona and New Mexico, where some of our most faithful and important missionaries are laboring. The picture of "The Oldest House in the United States (1520) Santa Fé," significantly suggests the wonderful energy and capacity of beneficent dominion resident in the Pilgrim type of Christianity which was brought to Plymouth, Mass., a hundred years later, and is now conquering those western regions for Christ.

McClure's continues its series of articles on the working girls' budget. This number takes up the women laundry workers in New York. The research work of the two authors shows a deep and painful need of bettered condition among the laundries of New York.

Good Missionary Reading

Pioneering among the Kachins is the title of a revised booklet that has just come from the Foreign Mission Society's literature department. The story told by Missionary W. H. Roberts is close to the ideal. It will be read through by those who begin it.

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Our Duty to Mexico

THE *Pacific Monthly* for February contains an article by John Kenneth Turner, presenting a vivid picture of domestic, social and political life in Mexico, as developed under the policy of President Diaz for the past thirty-four years, which may be summed up in its last sentence, "He is not a statesman, but a soldier, who lived three centuries too late." On the other side, the *Sunset* magazine of the same date has an article by Herman Whitaker, defending, or at least excusing, President Diaz for what he has done, or failed to do, during his long and difficult administration. Recent revolutionary developments indicate the elements he has to deal with.

Whatever view we may take concerning the personality and influence of this aged, energetic ruler, one thing is certain, Mexico is feeling throughout its entire extent the fast increasing pulsations of the continually inflowing current of modern life from its northern neighbor, the United States. And it rests with the Christian people of our land to make suitable provision that this current shall contain, as one of its most evident and powerful forces, the purifying and uplifting influence of the gospel. The oppressed need Jesus as their consolation and their hope, and the free need Jesus as the only sufficient guide of their newly acquired liberty. The rapidity with which that belated nation is likely to pass through a series of changes that took many generations in the more highly civilized countries of today is a powerful argument in favor of immediate and vigorous action on the part of American Christians of every name. Thus far the American influence has been altogether too largely the reverse of religious and uplifting. There has been too much commercialism and too little Christianity.

Financial Statements of the Societies

American Baptist Foreign Mission Society

Financial Statement for eleven months, ending February 28, 1911

Source of Income	Budget for 1910-1911	Receipts for Eleven Months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$563,455.00	$188,818.06	$374,636.94
Individuals (estimated)	175,000.00	48,385.49	126,614.51
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc. (estimated)	194,527.00	142,769.89	51,757.11
Total Budget as approved by Northern Baptist Convention	$932,982.00	$379,973.44	$553,008.56

Comparison of Receipts with those of Last Year
First eleven months of Financial Year

Source of Income	1910	1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	*$178,834.65	$188,818.06	$58,368.90	
Individuals		48,385.49		
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	128,981.53	142,769.89	13,788.36	
	$307,816.18	$379,973.44	$72,157.26	

* Previous to 1910 the receipts from individuals were not reported separately from those from churches, young people's societies and Sunday schools. A small amount of specific gifts is included in this figure.

The American Baptist Home Mission Society

Financial Statement for eleven months, ending February 28, 1911

Source of Income	Budget for 1910-1911	Receipts for Eleven months	Balance Required by Mar. 31, 1911
Churches, Sunday Schools and Young People's Societies (apportioned to churches)	$382,276.42	$123,243.60	$259,032.82
Individuals (estimated)	125,000.00	11,998.24	113,001.76
Legacies, Income, etc. (estimated)	158,792.00	158,430.67	361.33
	$666,068.42	$293,672.51	$372,395.91

Comparison of Receipts with those of Last Year
for eleven months of Fiscal Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Sunday Schools and Young People's Societies	$110,481.36	$123,243.60	$12,762.24	
Individuals	20,161.73	11,998.24		$8,163.49
Legacies, Annuity Bonds, Income, etc.	154,647.69	158,430.67	3,782.98	
	$285,290.78	$293.672.51	$16,545.22	$8,163.49

American Baptist Publication Society

Financial Statement for eleven months, ending February 28, 1911

Source of Income	Budget for 1910-1911	Receipts for Eleven months	Balance Required by Mar. 31, 1911
Churches, Young People's Societies and Sunday Schools (apportioned to churches)	$104,189.00	$63,973.42	$40,215.58
Individuals (estimated)	10,000.00	11,763.90	
Legacies, Income of Funds, Annuity Bonds (estimated)	51,404.00	39,996.75	11,407.25
Total Budget as approved by Northern Baptist Convention	$165,593.00	$115,734.07	$51,622.83
Excess of Individual Collections			1,763.90
			$49,858.93

Comparison of Receipts with those of Last Year
First eleven months of Financial Year

Source of Income	1909-1910	1910-1911	Increase	Decrease
Churches, Young People's Societies and Sunday Schools	$63,328.51	$63,973.42	$644.91	
Individuals	4,483.70	11,763.90	7,280.20	
Legacies, Income of Funds, Annuity Bonds, Specific Gifts, etc.	35,467.92	39,996.75	4,528.83	
	$103,280.13	$115,734.07	$12,453.94	

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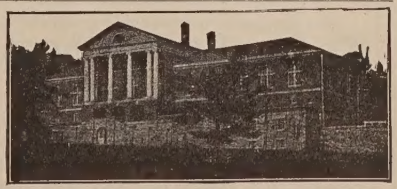

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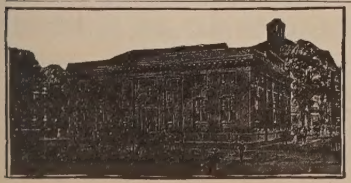

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